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The Christian Century

PUBLISHED WEEKLY

War Can Be Overcome!
By Walter Marshall Horton

What Should We Fear?
An Editorial

That Either-Or Fallacy
By O. Walter Wagner

To the Christians of China
Message from Chinese Leaders

APRIL 12, 1950

In This Issue

CHINESE CHRISTIANS received the "Message to the Christians of China" about the time the National Christian Council of that country addressed to the Christians of America the message which was published in The Christian Century last week. This is the third of a series of statements made by the N.C.C.C. to its people. It is significant because the attitude of leading Chinese Christians will have wide influence in that troubled country. We are not at liberty to indicate the source of our information concerning this message, except to say that it came from China.

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The Christian Century

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Coming Events

April 10-13. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N.Y.; Ayres Lectures, John C. Bennett; Rauschenbusch Lectures, D. E. Lindstrom; Devotional chaplain, Henry Sloane Coffin.
April 11-12. Hamma Divinity School, Wittenberg College Visual Aids Workshop, Springfield, Ohio.
April 11-13. Fifth Annual National Council on the New Approach to the Alcohol Problem, University of Chicago.
April 12-14. Associated Church Press Annual Meeting, Syracuse, N. Y.
April 13-16. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
April 14-16. United Stewardship Council Meeting, Detroit.
April 15. Laymen's Stewardship Conference, Detroit.
April 16. Chicago Sunday Evening Club; Eugene Carson Blake, speaker.
April 16. Ford Hall Forum, Boston; Cecil Brown, speaker.
April 16-23. Nationwide Youth Campaign for Japan International Christian University.
April 17. Chicago Tract Society 61st Annual Dinner Meeting.
April 18-20. Yale Divinity School 40th Annual Convocation, New Haven, Conn.; Beecher Lecturers: W. H. Auden, Arthur S. Flemming, Helen Kenyon, Edmund W. Sinnott, Charles P. Taft, Henry M. Wriston.
April 18-21. Churchmen's Washington Seminar (General; Adults) (joint sponsorship), Washington, D. C.
April 18-21. National Association of Evangelicals Meeting, Indianapolis.
April 20. General Commission on Chaplains, Washington, D. C.
April 20-22. National Kappa Chi Fellowship (Christian Service) Convention, McKendree College, Lebanon, Ill.
April 20-23. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
April 21-22. American Society of Church History 68th Consecutive Program, Oberlin College, Oberlin, Ohio.
April 21-22. Ohio Fellowship of Reconciliation Spring Conference, Dayton.
April 22-23. Federation of Lutheran Clubs National Convention, Evansville, Ind.
April 23. Festival Service, 300th Aniversary of Scottish Psalter, Riverside Church, New York city.
April 23-25. Seminar for Christian Citizens (College Students) (National Intercollegiate Christian Council sponsorship), Washington, D. C.
April 25-27. Church Conference of Social Work, Atlantic City, N. J.
April 24-27. John C. Shaffer Lectures, Northwestern University, Evanston, Ill.; Luther A. Weigle, speaker.
April 26-27. Foreign Missions Conference Special Meeting, Philadelphia.
April 26-30. North American Christian Convention, Indianapolis.
April 28-30. New York State Council of Churches Young Adult Council Annual Conference, Albany.
May 2-5. Seminar for Christian Citizens (Adults and Youth) (Church of the Brethren sponsorship), Washington, D. C.
May 3-24. Colored Methodist Episcopal Church General Conference, Kansas City, Mo.
May 7-14. National Family Week.
May 8-11. Conference on the Church and War, Detroit.
May 8-12. Southern Baptist Convention, Chicago.
May 14. Festival of the Christian Home.
May 14. Rural Life Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, APRIL 12, 1950 NUMBER 15

EDITORIAL

BY A STRONGLY bipartisan vote, the House of Representatives extended the European Recovery Program into the third year of its four-year span of life. More Republicans voted for the bill than voted against it to make the total a resounding 287 to 86. So the action which is hailed as the most important administration victory in the present session of Congress is something more than a party achievement. Before the final action was taken, however, the House permitted minorities to win temporary victories on votes which discredit whatever reputation the House has for responsible legislative behavior. Passage of the Fogarty amendment withholding aid to Britain until it ends partition of Ireland was a shocking piece of political exhibitionism. Even though the House later repealed the action, it owes an apology to Britain for permitting the sectarian passions of a group of its members temporarily to gain the upper hand. The effort of the farm bloc to divert $1 billion of the $2.85 billion for European aid, after it had gained other billions in price support funds, was hardly less disgraceful. That too was later overridden. The over-all amount was cut by less than 10 per cent under the sum requested by the Economic Cooperation Administration. Unfortunately, the sum earmarked for the beginning of aid to underdeveloped countries—known as the "Point Four Program"—was cut from $45 to $25 million. Perhaps this can be supplemented somewhat in Arab countries from the $27 million which was set aside for refugee relief. Now the measure goes to the Senate.

House Extends European Aid

Can Europe Be Saved?

TWO STATEMENTS made on April 2 underscore the gravity of the crisis now confronting Europe. One of these was made in Washington by John J. McCloy, United States High Commissioner in Germany. The other was made in Bonn by Dr. Konrad Adenauer, the German chancellor. McCloy pointed to the rising pressure Russia is putting on Europe, and particularly on Germany, as evidence that the Communists are putting on the pressure "because they feel their strength and the immediate hope of success. Their points of attack are Germany and the Far East, but Germany is still their main goal." He declared that "the struggle is immediate and intensive. We in Germany feel that we are facing a critical point in history, and I think no persons sensitive to the forces which play over Europe today can feel differently." The German chancellor seemed to accept this estimate of the situation, and appealed for the formation of a parliament of Europe with power to act as the only means of preventing the annihilation of Europe through another war. He also emphasized that not a moment should be lost. Adenauer specifically declared that the North Atlantic pact cannot be relied upon to save Europe. He criticized Britain for not realizing that her future "stands and falls with the future of Europe," France for spurning offers of German friendship, the small nations of Europe for assuming that the United States can and will always be able to help them. He commended Churchill for his readiness to transform the European Assembly from a speechmaking body into a parliament with power to act.

The Truth About the Federal Council

MALICIOUS and/or ignorant efforts to paint the Federal Council of Churches of Christ in America in hues of vivid red will give to future historians only a moment of passing amusement as comic relief from their more serious labors. But they are no laughing matter now while these vicious assaults are in full swing. The one by John T. Flynn, upon which full comment has already been made in these pages (January 4), is perhaps the most damaging of these. This is not because it contains any more truth than the others but because he was a good reporter before he unaccountably fell into the sucker-trap that some interested party had baited for him in a field that he obviously knows nothing about, and because we still believe and a great part of the public believes that he is an honest man at heart and by preference. A lower grade of intelligence than that which may be convinced by Mr. Flynn's distortions will read, with aroused suspicions if not with full assent, the folder entitled *How Red Is the Federal Council of Churches?* put out by a two-man organization which grandiloquently calls itself the" American Council of Christian Laymen." A rather full record of the promoters of this project is given on pages 74-79 of a book published by Doubleday & Company on April 10, entitled *A Measure of Freedom,* by Arnold Forster. By Mr. Forster's analysis, the drive against the Federal Council under cover of an anticommunist campaign is really an offshoot of the promoters' anti-Semitic enterprise. But on the face of it there is also a tie-in with the forces which attack the Federal Council as radically heretical because, as the sheet gives quotations to prove, some of its members do not believe in "that old-fashioned substitutionary doc-

trine of atonement," or the "literal infallibility of Scripture." The Federal Council has published a pamphlet entitled *The Truth About the Federal Council of Churches,* as a reply to the two attacks that have been mentioned and the similar assault made upon it by the newly consolidated Ku Klux Klan at its reorganization meeting in Jacksonville, Florida, January 29, 1950. This pamphlet gives precisely what its title indicates—the TRUTH. It is important to know this truth and to make it widely known. It can be had by addressing the Federal Council, 297 Fifth Ave., New York 10.

Ministers Should Not be Court Attachés

SEPARATION of church and state has received another judicial confirmation in an area which hitherto has not been much considered in this connection. The Illinois supreme court has ruled against calling in clergymen as consultants and conciliators by divorce courts with a view to having them affect reconciliation between the parties seeking divorce. The supreme court is, of course, not opposed to the resolution of domestic tensions and the prevention of preventable divorces, or to the service of counselors to that end. It objects only to making ministers and priests virtually attachés of the court. Specifically, it holds that this practice may make the divorce court "the vehicle for spreading a particular faith," that it introduces "an element of compulsion" not authorized by law, and that there is a fundamental absurdity in calling in, as counselor in a divorce action, a clergyman whose mind is made up in advance because his faith does not recognize the validity of divorce under any circumstances. "It is a matter of fact," said the court, "that divorce is more abhorrent and reprehensible to some religious faiths than to others. Indeed, some religious groups do not accept the validity of a divorce decree rendered by a civil court. Petitioner raises the legitimate query as to how representatives of those religious faiths can be expected to respond to an invitation to repair to and aid a civil court when their religion considers the proceedings a nullity." The query was rightly raised and properly answered by the decision. It does not follow that the marriage counselor, even the clerical counselor, whether minister, rabbi or priest, has no proper function as conciliator between parties seeking divorce. He has a very important function. But it is one that must be performed independently of the civil court, and the court itself must operate independently of clerical pressure.

Unemployment Hits Migrants Hard

WITH UNEMPLOYMENT nearing the critical five-million mark, will the usual spring pickup in work opportunities be sufficient to reduce this number well below the danger mark? Many observers doubt that it will. If their misgivings are justified by developments, we shall have a recurrence of the situation which prevailed during the decade prior to the war. Then all the pump-priming, leaf-raking and other devices of government were not adequate to reduce the rolls of the jobless much below ten million until the nation started to produce for destruction. Must that happen again? The relationship between unemployment and war is a very close one in our history. If we really seek peace with the intensity which our leaders declare, action to prevent unemployment will begin before the problem gets out of hand. A good place to begin is with migrant labor—now! Miss Edith Lowry of the Home Missions Council warns that the number of migrants at present is close to 2.5 million, and the field is "dangerously overcrowded" already. Prewar and wartime federal efforts to improve the lot of these people, who serve an important economic function in relation to seasonal crops, have been virtually canceled out through the influence of powerful vested interests which stand to profit from their misery. So now, from Florida to California, come reports which combine to paint what Miss Lowry calls a "gloomy picture of mounting distress and acute human suffering." The rise in unemployment in stable jobs swells the ranks of the migrants. The Home Missions Council urges churches in northern areas which employ migrant laborers or which are on routes by which they travel to "lead the way in welcoming them in their area, making community health and educational facilities available, tracking down 'tide-over' jobs and doing everything possible to guard against a recurrence of this winter's migrant disaster." Government intervention may not be necessary if voluntary agencies fulfill their functions and each of us does his duty.

People's Air Lanes Need Scrubbing

AMERICANS need to be reminded from time to time that they own the air waves, and that the radio and television industries use those waves only on sufferance —so long as what they send out is, as Congress defined it in setting up the Federal Communications Commission, "in the public interest." Reminding us of our ownership is what Chairman Wayne Coy of the commission was doing when in a recent speech he said it is time for those industries to clean house in the matter of crime programs and "livery stable humor." He was voicing a wider criticism that has been rolling up not only from religious leaders and from women's and civic groups but from critics whose business it is to look at the "artistic" aspects of radio productions. The situation he described is obvious. Twist your dials at any hour of the evening and you can be sure to come up with at least one blood-curdling crime melodrama. As for the "livery stable" type of humor, the people's own air lanes are being used to carry into their homes on many of the so-called "comedy hours" the type of entertainment hitherto relegated to the night club and burlesque circuits. Mr. Coy indicated that if the broadcasters don't act to clean up their programs themselves, the government may have to. But in any kind of censorship the danger is that we will get the sort of situation that prevails when the movie producers' self-policing code bans an honest, moral "Bicycle Thief" because a couple of its scenes do not come up to the exact letter of that code, and gives its blessing to a "Key of the City" that observes the letter of the code but violates the spirit in dialogue padded with double meanings and ill concealed sugges-

tiveness. What is needed, of course, is a revolution in the moral sense of those who create the public's entertainment, a realization that melodrama is not sadism *per se* and that shady wisecracks have no place at the fireside. Pending that, a storm of protest is called for from the owners of the air waves, directed at the companies which use them and at the agencies which prepare the programs. We have an obligation not to sit quietly by and let the moral standards of the nation be set by a little clique which judges the effectiveness of programs by its own warped standards. Good taste can be a religious concern.

Where Protestant and Catholic Cooperate

INTERCHURCH action of an important kind is taking place in South Africa. That country's "mixed marriages act" forbids any clergyman to marry persons of different races. Recently Father Thomas L. Gill, a Roman Catholic priest, married a white man and a "slightly colored" woman. According to Religious News Service, he was convicted of violating the law and fined $50. He has decided to appeal to a higher court, and is receiving the support of Protestant as well as Catholic church leaders. An Anglican priest in Natal has surrendered his license as a "marriage officer" in protest and others are reported to be ready to take the same step. The Anglican Bishop of Natal publicly branded the law as "utterly stupid and completely unworkable." The president of the Methodist Church in South Africa went farther and called it "non-Christian." He said: "We believe in the universality of the church and we believe that all peoples of God's family have an equal right in his sight." Rome's apostolic delegate backed his priest and said: "I can see nothing which can scripturally forbid mixed marriages." This South African union of Protestant and Roman Catholic to resist a bad law is a hopeful sign. It now seems to be confined to parallel action, but there is nothing in the principles of either religious fellowship to prevent joint or united action if that appears to be necessary. It would be a good thing if the courageous example of South Africa's churches were followed in some states of this country, whose statute books are encumbered by similar legislation. Unfortunately, large-scale dissent against the South African law has not yet appeared in the dominant Dutch Reformed Church, whose influence weighs heavily on the side of the white-supremacy Malan government.

Arabs Spurn Unilateral Peace with Israel

MEETING in Cairo, the current session of the Arab League leaves no room for doubt that peace in the Near East is probably still a long way off. This will surprise most readers of the American and British press, for their papers have recently carried reports, usually coming from Tel Aviv, that a peace settlement between Jordan and Israel was imminent. Some of these dispatches optimistically predicted that a general Near Eastern accord would follow. But when the league convened, charges and countercharges quickly dispelled that hope. Abdullah el Tel, formerly Jordanian military governor of Jerusalem, had recently fled to Cairo and denounced King Abdullah as a traitor to the Arab cause. He alleged that the king secretly carried on negotiations with the Israeli while he was serving as commander in chief of the Arab forces in the Arab-Israeli war. El Tel's flight was followed by the resignation of the Jordanian minister to Saudi Arabia. Both roundly criticized the king's refusal to abide by the the United Nations' decision to internationalize Jerusalem. Repercussions followed in every Arab capital. The king was denounced as a dupe of British and American diplomacy. In Amman the cabinet resigned and Abdullah's old henchman, Rifai Pasha, was unable to form a new one. Rumors circulated that Jordan would boycott the league and that the league would expel Jordan. Neither has happened as this is written. Meanwhile the league has invited Hilmy Pasha's self-styled, Mufti-sponsored government of Arab Palestine to participate in its meeting. Palestinian Arabs have hitherto had little voice in negotiations regarding the future status of their homeland. At Rhodes and at Lausanne their spokesmen have lacked official standing and have had negligible influence. While it is probably true that Hilmy Pasha's government is not representative of or acceptable to the majority of his countrymen, recognition by the Arab League of the right of Palestinian Arabs to a voice in determining the future of their country is an important step toward eventual settlement. Perhaps the next step will be the formation of a more nearly representative government-in-exile which will include representatives both of the Mufti's Arab Higher Committee and of the more liberal younger Palestinians who get their inspiration from Musa Bey Alami. At any rate the Arab League invitation will have important bearing on future negotiations. Jordan has thus been warned that other Arab governments do not recognize her sovereignty over or her negotiations in regard to Arab Palestine. All of which should but probably will not teach British and American diplomats that Arab psychology as well as Israeli desires have to be taken into account.

Let Congress Probe— But Honestly!

ONE OF the most important and abused functions of Congress is its investigative power. Dissipation of that power through incompetence and publicity seeking has brought this inquisitorial responsibility into disrepute. But free government cannot discharge its duty to the people unless it is armed with power and ability to learn and publish the truth on any matter which affects the public interest. How can this task be carried out honestly, effectively and in a manner which safeguards the individual and the nation? Senator Lodge offered a valuable suggestion when he urged the appointment of a public committee of respected citizens to take over the investigation of the McCarthy charges on the presence of Communist sympathizers in the state department. His suggestion probably was derived from the proposal made in the *New York Herald Tribune* by Lindsay Rogers, professor of public law in Columbia University. Professor Rogers noted that it was not until recently that Congress decided to employ competent people to do its drafting of legislation. Now every Congressman can call upon a staff of experts in legislative drafting to cast his ideas into a form which will have the

greatest chance of acceptance by Congress and the greatest usefulness to the country. The same kind of procedure, suggests Rogers, is needed for investigations. Instead of bungling the investigation of suspected evils by itself undertaking the inquiry, Congress should employ competent commissioners to take over this important responsibility. Investigations would be instituted by joint resolution of Congress, instead of by the separate houses as at present. Reports would be made to Congress. Appointment of impartial commissioners could be assured by asking the Chief Justice of the Supreme Court to name them. Investigating commissions would be vested with judicial powers, so that the rights of all concerned would be protected. New York state already has such a system. Congress should follow its example.

Dibelius Assails Restrictions

BISHOP Otto Dibelius and a delegation from the Evangelical Church in Germany has registered an emphatic protest with Chancellor Grotewohl of the East German government against Communist party attempts to hamper church activities. He declared that during recent weeks an antichurch campaign has been launched which has resulted in the arrest of pastors, the disruption of youth activities and other illegal and oppressive acts. . . . Mount Olivet Lutheran Church, Minneapolis, welcomed into membership on Palm Sunday, 1950, a total of 659 new members. This church, which was described in The Christian Century for January 22 in the first of the series of articles on great churches in America, receives new members on All Saints' Day and on Palm Sunday. Reuben K. Youngdahl, the minister, writes that this is "the largest group of new members ever to be received on one Sunday. . . . Many of these people were pointed to the church because of the God-inspired article" which appeared in The Christian Century. . . . Now Lord Vansittart, former head of the British foreign office, is doing it. In an hour-and-a-half address in the House of Lords he accused Leslie Weatherhead, minister of City Temple, and some Anglican clergymen of harboring pro-Communist sympathies. Dr. Weatherhead replied that he had always maintained that communism and Christianity are incompatibile. His accuser might have learned that by reading Dr. Weatherhead's numerous books. . . . The Philippine government has at last been forced to turn over to its army the suppression of the Hukbalahaps, an insurrectionary force which recently attacked a city close to Manila. The pattern of guerilla warfare which troubles the peace of southeastern Asia is remarkably similar in the Philippines, Indo-China, Indonesia, Malaya and Burma. It is charged in Manila that the Huks are armed by submarines which land weapons on remote coasts at night. One cache which was found is reported to have consisted of American arms. . . . A forecast made at the Greater New York Safety Council says that some time in 1951 or 1952 the millionth American will die because of an automobile accident. Records have been kept by the council since 1907. . . . First use of the powers of censorship which the Atomic Energy Act of 1946 gave to the Atomic Energy Commission occurred on March 20, when the A.E.C. burned 3,000 copies of the *Scientific American*. The magazine contained an article by Dr. Hans A. Bethe of Cornell containing, according to its publisher, only declassified and widely disseminated material. The magazine has scheduled two other articles of similar character, and says that if the A.E.C. interferes with their publication, it will take the issue to court. We hope it carries out its intention.

Full-Fledged Ambassador?

MERELY "filling the vacancy" caused by Mr. Myron C. Taylor's resignation as the President's "personal representative" at the Vatican, with the rank of ambassador, is no longer regarded as sufficient by those who think it is a fine thing for this republic to give special diplomatic recognition to the head of a church. They want a regular and properly accredited ambassador, not a mere titular one, and the establishment of permanent diplomatic relations. Mr. C. L. Sulzberger, writing from Rome to the *New York Times,* February 24, said that the Vatican did not want any more "personal representatives," but would be "more than pleased" to have a fully accredited diplomatic envoy. A personal representative was better than nothing, but not good enough, in this view. Now it should be all or nothing.

The able Jesuit weekly, *America,* "hazards the guess" that Mr. Sulzberger's reading of the Vatican mind on this matter is correct. It argues editorially for the establishment of such a complete embassy—for the good of the country, of course, and for the cause of peace and the frustration of communism's aggressive intrigues. The President should, it thinks, ignore "all purely religious pressures" in deciding what is to be done about diplomatic representation at the Vatican.

Strictly speaking, there has never been and there is not likely to be any "purely religious" pressure, either for or against a Vatican embassy. But there has been and there is still going to be plenty of pressure from religious groups and representatives. Some of it will be based on the hope of getting recognition, prestige and *kudos* for the one particular church which stands to get a special advantage over all others by this arrangement. Some of it will be exercised by those who believe that it is bad Americanism (a) to make the government accessory to the propaganda of a favored church, or (b) to give governmental recognition either to one church specially or to all churches equally.

It is improbable that the Southern Baptist Mr. Truman would be greatly influenced by "purely religious" Roman Catholic pressure. But it is not beyond the scope of imagination that he might be sensitive to the political pressure exercised by Roman Catholics—especially with an election coming up in a ticklish off-year. This is not to attack his integrity. It is only to say that Mr. Truman is a politician. If he had not been, he would never have reached the Senate, not to mention the presidency.

But *America* says: "We know of no organized effort on the part of Catholics to exert pressure on our government to send a representative to the Holy See." The Roman

Catholic Church is a very highly organized institution. It does not need to organize *ad hoc* for every separate campaign to get something to its advantage. It stays organized. The hierarchy lets its will be known. The legislative department of the National Catholic Welfare Conference (directed by a board of bishops) is always ready for action. The Catholic press, including a very large number of diocesan weeklies, is well integrated and is amply supplied with material by a central press service. The laity are not compelled to follow the church's line at the ballot-box, and some of them do not. But it would be ridiculous to assume that, given the carefully instilled reverence for the clergy, all these agencies of influence do not have a very potent effect in determining the attitudes of Catholic voters.

Has there or has there not been any "organized effort on the part of Catholics" to get public money for parochial schools? There has been, in the only sense that has any meaning. In the same sense there has been constant "organized effort" to prevent the recall of Mr. Taylor. The effort to get a fully accredited ambassador to the Vatican is of the same kind, though not yet so conspicuous. The unanimity of the Catholic press can scarcely be regarded as accidental. The effort will be more conspicuous if the Senate is called upon to confirm the appointment of a Vatican envoy.

The *Federal Council Bulletin* for March briefly stated one of the reasons—and certainly a very potent reason—why the sending of an ambassador to the head of a single church is objectionable. It is this: "The maintenance of diplomatic relations with the Vatican, whether openly recognized or camouflaged under some such title as 'personal representative of the President,' confers on one church a special status, not held by other churches, in relation to government."

Upon this *America* (April 1) comments with something less than its usual fairness and intelligence: "If there were any place to send a U.S. representative to international Protestantism, and we sent one, apparently the Council would not object." But there is such a place—the secretariat of the World Council of Churches. And in 1948 there was even more conspicuously such a place—the Assembly of the World Council at Amsterdam. Mr. Taylor visited the secretariat at Geneva and was received as any other caller would be. When he asked for an invitation to go to Amsterdam *as a representative of the President*, the answer was NO. Mr. Taylor was politely told that "international Protestantism" wanted no governmental representatives. There was no occasion for the Federal Council to take action, since the officers of the World Council's provisional organization handled the matter so correctly and decisively. There is not a scrap of reason for *America* or anyone else to doubt but that the Federal Council's action would have been identical, and unanimous, if the question had been put to it.

There are two objections to a Vatican embassy: (1) It is unfair and inequitable because it singles out one church for special distinction to its advantage. (2) It sets up a connection between state and church which ought not to exist between the state and any or all churches. The deduction that, since the *Federal Council Bulletin* mentions only (1) in a certain paragraph it should be regarded as renouncing (2) and wishing for a similar arrangement for Protestantism, is the kind of argument that gave the adjective "jesuitical" its familiar meaning.

It would take a longer document than this can be to exhibit even the most salient facts which prove the fumbling futility of Mr. Taylor's mission over these eleven years. There is no evidence that he has accomplished anything of the slightest value toward either prosecuting the war or making the peace. What secret information he may have conveyed to the President, of course we do not know. Secret information is, by definition, "secret." But we do know that in regard to some matters of delicacy and importance, in 1948, he gave the President a large amount of damaging misinformation which, as Bishop Oxnam and Dr. Franklin C. Fry have demonstrated, was "based on incredible misunderstanding of the facts." This may have been due to Mr. Taylor's personal shortcomings. But aside from that aspect of the matter, he has given serious ground to believe that any American ambassador to the Vatican will be far more an agent of Vatican than of American policy.

What Should We Fear?

AT A CRITICAL period in relations between western nations, Washington has permitted itself to be obsessed for weeks by Senator McCarthy. Viewing the fracas from London, the *Economist*, which can hardly be accused of party affiliations, says: "Mr. Acheson may be making the attempt to evolve a western strategy, but his voice is almost drowned by discordant cries of the Republican senators who believe that to drive him from office as a 'pro-Communist' and a 'bad security risk' would increase their electoral chances in November. Quarrels between Republicans and Democrats are, of course, for Americans alone to determine. But so long as the rest of the free world depends for its existence upon American wisdom and strength, it has the right to express its horror at the lengths to which partisan levity is being carried in Washington. It is not by such leadership that freedom is to be saved."

With men of the type of Senator McCarthy dominating the front pages week after week, politics is degenerating into the art of producing and exploiting fear. Where is this to end? If fears are not to deepen into phobias, if anxieties are not to evolve into mass neuroses, Americans have got to come to grips with these synthetic stampedes. We have got to learn how to distinguish between real and specious reasons for concern. We will have to re-examine the foundations of our faith. And on the basis of what we reject and what we accept, we are required to learn how to move steadily, in spite of all distractions within and without, to set up conditions which strengthen and create confidence in the democratic way of life.

Americans like to think of themselves as a brave people. The politicians of both parties seem to have a different opinion. Their reliance upon the manipulation of fear as a political strategy indicates that they believe we are a nation of cowards. To the degree that this strategy succeeds, they prove their point.

Of course there is abundant reason in the human situa-

tion to justify alarm. Day by day the scientists, who have already provided ample means for collective destruction, plan a vaster annihilation, using the resources placed at their disposal by the most powerful nations. The Communist and the free world are moving from cold war toward a general state of guerrilla attrition. Communism's massive victory in China, to which the argument in Washington constantly returns, has materially affected the balance of power. Meanwhile the noncommunist world fears for its unity. "Instead of unity," says the *Economist,* "the western world presents the spectacle of a series of half-alliances—Britain half committed to Europe, Germany half committed to Western Union, the United States certainly no more than half committed to the British Commonwealth, while sections of opinion in both Europe and America half hope that greater security and less trouble could be found in isolation." The list might be lengthened.

Divisions within nations, including especially our own, add to the reasons for alarm. To take a single example: the wild irresponsibility of the Irish Catholic members of Congress, as evidenced by the McCarthy episode in the Senate, the Fogarty-led "Irish rebellion" in the House against further aid to Britain unless that country permits Eire forcibly to annex Protestant Ulster, later reversed, and the McCormack-Lesinski slaughter of federal aid to education, which will probably stand.

The list of occasions for fear might be lengthened indefinitely. But what we seem incapable of remembering is that danger is the normal condition of human life. Freedom from fear, if it is ever attained, comes not because occasions for alarm disappear, but because a quality of character asserts itself which surmounts these ever present occasions, "rejoicing in tribulation." It is this inward quality which the politicians consistently discount. In so doing, they raise a very large question concerning the reality of the religious convictions of the American people. Has the American character lost its quality of courage? If so, it is because the Christian faith has ceased to have any meaning which has relevance to contemporary life.

The faith upon which America was built was grounded in the Lord of history. That faith can still find its expression in history, with all its unfolding perils and dangerous decisions. It can and should find expression in the current situation, not as a formula for escape, but as a principle of power, a basis for decision between issues of life and death. It can and must confront panic-mongering with firm conviction, resolute reason, unshakable purpose. Since as Americans we participate in world affairs principally through our country's policy, that faith should lead us to recall without cynicism some words that President Jackson addressed to the people of South Carolina in 1832: "May the great Ruler of Nations . . . inspire a returning veneration for that union which, if we may dare to penetrate his designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire."

The conquest of fear includes a decent respect for the right principle as embodied in national aims and what may still be thought of as a nation's mission under God. But the foundation of faith must penetrate to a deeper stratum of conviction than that if it is to stand fast against the storms of terror, synthetic or real, which sweep across our tragically divided world. It must rest on the faith of men and women who are not afraid to die. All fear is ultimately the fear of death. In the present situation, the fear of death is a very present reality to great multitudes of people. The simplest citizen now knows that atomic weapons have made death traps out of the cities of this and other countries. If another war breaks out, governments will be compelled to adopt extraordinary methods to keep people from evacuating in blind panic these cities of destruction. Meanwhile the excitability of the public mind foreshadows this panic.

What are the churches doing to help people face and triumph over fear? What are they doing to help millions confront the greatly increased possibility of violent death? The Christian faith does not deny the reality of death, but it affirms that death has been and can be conquered. It holds that the conquest of fear is possible only because mastery of death has been achieved. It declares that the Lord of history broke the power of death through Christ, through whom he says to men, in the words of Leslie Paul in his great book, *The Meaning of Human Existence*: "Look upon a life lived on earth, a life full of love, a life without stain, and discover through it what man might be and hope again that you will live as you will to live. He speaks in the Passion itself, speaks the word that a man may live without rancor and hatred even to the most complete sacrifice, not resisting evil with evil, but overcoming it by his example. The resurrection is the final message of all, giving men the good news of the triumph over death as well as sin, or as one might better phrase it, over the death which is the logic of sin."

The conquest of fear, without which intelligent participation in the perilous life of our time is not possible, in the last analysis depends upon the success of the churches in awakening faith that the love of God triumphs over all occasions for fear, including death. Politicians who traffic in terror are gambling their political future on the assumption that the churches are not succeeding; that millions can be panicked into positions they would otherwise reject. If they are right, it is because the churches have withheld their response to the Lord of history. That response is faith—wholehearted faith "which turns to God in love as God turns in love to man," outgoing trust in a divine providence whose word at this stage of history as in every other is: "Be not afraid of them that kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

I Corinthians 13

An American Paraphrase

THOUGH America speak with the tongues of men and of angels, and does not care, she is become as sounding brass, or a clanging cymbal.

And though she have the gift of prophecy, and understand all mysteries, and all knowledge—even to the cracking of the atom—and though she have all faith, so that she could remove mountains, and does not care, she is nothing.

And though America bestow all her goods to feed the

poor—one hundred million bushels of wheat to Europe and five billion dollars for recovery—and though she give her body to be burned, and her sons to die, and does not care, it profiteth her nothing.

To care means to suffer long, and to be very kind; not to envy, not to be proud or puffed up, not to behave unseemly, not to seek her own, not to be easily provoked—even with those with whom we disagree in the United Nations.

Caring rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Caring never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When America was a child, she spake as a child, she thought as a child and she put up tariff walls like the sides of a playpen to protect her infant industries, till they were strong; and she created a Monroe Doctrine to protect her continent, while she grew. But now that she is of age, a giant among the nations of the world, she must put away childish things.

Then, she saw through a glass darkly; now, face to face; then, she knew in part; now must she know, even as also she is known, and will be judged by God himself.

And now abideth faith, which we must have; and hope, which we needs must have; and caring: these three; but the greatest of these is to care.

GEORGIANA SIBLEY.

Good Gracious!

EDITOR THE CHRISTIAN CENTURY:

SIR: Noah Webster was certainly a friend to the advertising copy writers, who work with words their wonders to perform. Every large agency must have a whole flock of bright boys and girls poring over the dictionary with hawk's eyes and every once in a while swooping down on the page and coming up with a million-dollar beauty. Think what a feast day it must have been in some office when an unknown genius discovered "halitosis"! That word insured the advertising and sale of bottled oceans of pale fluid.

The latest discovery of the wizards who write the advertising copy for the distillers seems to be "gracious." That word used to carry a fine aroma about it, suggestive of dignity, kindliness and some spiritual beauty. Now something new has been added—the aroma of whisky, strong enough to asphyxiate at arm's length. How the dear old word has been shanghaied into service! It leaps out at you from magazine and newspaper pages. "Toper's Reserve is essential to gracious living." "Bibulous Bourbon is the mark of Old World courtesy and graciousness." "To serve Rancid Rye is to show the true graciousness of hospitality." Good gracious!

These lovely words are illuminated by art, frequently in technicolor. There is the omnipresent picture of a lovely lady, the fine flower of our culture, graciously passing out to graceful guests snorts of aged-in-the-wood, 100-proof Red Rye.

Purple prose like this ought to make us revise our judgments of certain common phenomena. For instance, that unstable gentleman clinging to a lamppost is not a "drunk" (that is a vulgar word, on the *index expurgatorius* of the advertisers); he is just an exponent of gracious living, soon to enjoy the charming hospitality of the police station. That automobile piled up against a telegraph pole does not represent a tragedy; it is rather the last act in a series of experiences of gracious hospitality.

If high-powered rhetoric of that sort can wrest words out of their meaning and befuddle the minds of multitudes, there is no doubt that the same kind of advertising genius could go on to new triumphs. Given the right nouns and adjectives, it could popularize and glamorize every scourge known to mankind. Think what the same skill that has made whisky a "gracious" thing could do for tuberculosis. Like this:

THAT RUDDY GLOW!

Are you tired of having an *ordinary* complexion?
Wouldn't you rather have the ruddy glow of
bright spots in your cheeks?

Think of the exhilaration of heightened temperature, so much more distinguished and exciting than the mediocre 98 degrees which the common run of ordinary people have to get along with!

Think of having an intriguing little cough, of the sort that made Sarah Bernhardt world-famous in "Camille"!

Get

GLAMOROUS TUBERCULOSIS TABLETS

only $5 a fifth

YOU WILL SOON BE "OUT OF THIS WORLD"!

That would get lots of sales. And the same strategy that now glorifies booze could easily, and with equal truth, glorify pneumonia. Like this:

BREAKFAST IN BED!

Dosen't it sound alluring? All dolled up in a lovely lace bed jacket—nothing to do but rest—no dishes to wash—no floors to sweep!

Think of the letters and cards from all your friends!

It is the tired housewife's dream—*you can make it come true!*

Take

JONES' PNEUMONIA GERMS

Economy size bottle only $4.79.

Graciously yours,

SIMEON STYLITES.

Communion Hymn

HIS gospel sounds in every wind that sings,
His footprints linger where he never trod,
Because he took life's elemental things
And held them up to God.

So we recall him: in a cattle stable,
In fishers' boats, beside a leper's bed;
And how he sat one fateful night at table
And blessed our daily bread.

WILLIAM GAY.

To the Christians of China

A Message from the National Christian Council of China

BROTHERS and Sisters in Christ: Our country has already entered upon a new era in its history, and as Christians we should give praise and glory to God for that awakening of the social conscience which we see spreading under the New Democracy. Not only must the Christian church continue to fulfill its fundamental task of loyally proclaiming the gospel, but it is still more important that the power of Christ be made manifest in the life of every believer. The gospel of Christ has always had reference, on the one hand, to liberate everyone from the sin of selfish living; also it seeks that every person thus set free shall show forth by his conduct in society his obedience to the will of God and the sincerity of his love for his neighbor. The Bible exalts social righteousness, testifying that men should live in this world each doing his utmost, in accordance with his position and duties, for the well-being of the community.

Some Facts of History

Although the Christian church in China has had a history of little more than a hundred years, within this short period it has made a real contribution to the early beginnings and humble struggles of the movement which has awakened China to a new destiny.

It was the Christian church that first brought science to China. The foundations of democracy lie in education, and it was the Christian church that first promoted literature in the vernacular, promoting popular education on a vast scale. It was the Christian church that first advocated education for women and girls, and ran institutions such as infant homes, "Doors of Hope," schools for the deaf and dumb, and day nurseries. The Christian church also opposed concubinage, the keeping of girl slaves and other evil customs.

The emancipation of the workingman has already become national policy today. It was the Christian church that first promoted education of employees and workmen, along with welfare projects for workers. It was the Christian church again that first promoted education in agriculture and forestry and made experiments in rural reconstruction.

This all lies within the sphere of those things that the church ought to do, and the purpose of mentioning them is to urge the church today to yet greater efforts in advancing further along the path of seeking the welfare of the common people, with a united world and the manifestation of God's Kingdom as its ultimate objectives.

The Church's Contribution to Society

Christians form an extremely small part of the whole population of the country. The various enterprises just mentioned have but served as pioneering projects for future imitation, and the church has been unable to undertake responsibility for service on any vast scale. In recent years, moreover, scientific research and social work in China have made daily advances, so that, whether as regards quality or as regards extent, the contribution made by the church has been surpassed. The church not only views this fact without dismay, but feels the keenest joy, since the function of the heavenly Kingdom among men, originally likened to that of yeast set in the dough, is the task of showing the way. Both now and hereafter the church will, of course, gladly exert its utmost endeavors, under the leadership of the People's Government, to fulfill the responsibilities it bears as a people's organization, continuing its service to the people and energetically pushing forward its pioneering work.

For example, the colleges and middle schools established by the church, and particularly the colleges, are in a majority among the private educational institutions of the whole country, while their faculties are not wanting in scholars and experts of renown both within the country and abroad. These Christian schools all desire to follow the lines of national policy and the lead given by the People's Government, and to make constant improvement in the content of their teaching, and corrections in their methods of school management, in the hope of supplementing what is inadequate as regards government schools and of building up young men and women with the abilities and character needed everywhere throughout the country.

The 200 or more hospitals run by the Christian church still comprise at least one-half of the medical services of the whole country. These hospitals shoulder a heavy responsibility for the healing and prevention of disease, while in the future they may become the foundation of an entirely nationalized medical service. In the field of social welfare, the church has all along been active. From now on, if it is granted permission and guidance from the government, it can act through countless village Christian communities, and through experienced social service organizations like the Y.M.C.A. and the Y.W.C.A., in continuing to give a lead in the tasks of social reconstruction.

The Church's Self-Examination

In this new situation in which it finds itself, the church should readily accept criticism and engage in self-examination. We must discover our faults and truly repent of them. On no account are we to pride ourselves on our pioneering progressiveness, or with self-satisfaction blow our own trumpets with regard to such small achievements as have been made in the past.

We must, moreover, develop positive plans—as regards personnel, to train far more leaders of yet higher quality; as regards finance, to hasten on to real implementation of independence and self-support; as regards social righteousness, to struggle courageously against the inequities of the economic order and against social evils; as regards property, to make the fullest use of space available, permitting neither waste nor neglect; as regards social service and reconstruction, to strive in every way toward making complete the Christian's distinctive contribution.

Apart from these things, the church should stimulate every individual believer, irrespective of the class he belongs to, to welcome as a citizen, along with his fellow countrymen throughout the land, the advance of these great times, and to assist, each in his own place and to the limit of his strength, in bringing to fulfillment the tasks of reconstruction of this new era. Our doctors, nurses, teachers and social workers need to develop a yet greater spirit of service and sense of social mission. Our city and rural pastors and evangelists need better training in social service. Our churches must put themselves positively behind the movement for increased production and raising the people's standard of living. They must take a deeper interest in farmers, laborers, and those in society who are in need of special help. They must develop within the life of their own fellowship the spirit of Christian equality, love and mutual aid. Within and without the church, they must support all kinds of cooperative organizations and movements. They must seek to bring more abundant life, both spiritual and material, to their own members and to all the people they serve.

To sum up: The Christian church in China must serve the people—individuals, small groups and the masses—with Christian faith and in Christian love. While it is in the world, and while the world lasts, the church must not for a moment cease its effort, by strenuous struggle, self-denying sacrifice and devout prayer, to bring society as well as individuals nearer to God; for this is the hope which God sets upon mankind.

May the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all, both now and forever. Amen.

War Can Be Overcome

By Walter Marshall Horton

THE CHURCH has persistently regarded war as part of the devil's doomed regime, and peace as one of the chief marks of God's coming Kingdom. Few passages from Old Testament prophecy have entered so deeply into the Christian consciousness as Isaiah's picture of the day when swords will be beaten into plowshares and spears into pruning-hooks, when nation will no longer lift up sword against nation, nor learn war any more (Isa. 2:2-4). Contrariwise, the persistence of war in human history is taken as clear evidence that Satan is not yet bound (Rev. 20:2) but still asserting his power as prince of this world, though shaken by his encounter with Christ on Calvary.

War Is Sin—But Eradicable

The moral judgment on war implied in this persistent Christian view is unmistakably adverse, but seems to have pessimistic implications. At the Oxford World Conference on Church and Community (1937), it was expressed in memorable words: "War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified." War, in other words, has no more right to exist in God's world than sin itself, and when God's righteousness prevails, war will be done away. Yet in the meanwhile, in our sinful world, "wars and rumors of war" must be expected to recur from time to time, till the very eve of judgment day; and the church will have to decide how to live through them. Such, at least, is the apparent implication of the view that war is a "particular demonstration of the power of sin." As sin persists throughout human history, so must war; and all attempts to abolish war without abolishing sin must fail, as so many recent efforts have failed. Let us examine this reasoning closely, before yielding to hopelessness concerning the possibility of preventing future wars.

In the case of war, as in the case of other great social evils, we must distinguish between the underlying human problem, likely to persist as long as men are sinners, and the particularly aggravated form which this problem may take at a given time. So, for example, the oppression of the weak by the strong has always existed, and always will exist so long as men are sinners. But the particular form of oppression known as chattel slavery became so bad in the 19th century that it was formally abolished in most parts of the world, not thereby ending all evils connected with slavery, but ending the legal right to own slaves.

There is a close analogy here to the problem of war. Irreconcilable conflicts of interest and policy will always exist and must always somehow be fought out between sinful human beings. But the particular method of fighting called "war" is becoming so indiscriminately destructive—especially since it has become "total" in its demands upon a nation's productive powers, and "total" in its obliteration of whole cities—that the human race must abolish it or be abolished by it. When any evil becomes as diabolically bad as war has become in the last hundred years, the prospects for its abolition or deep transformation are very good. Fighting can no more be abolished than sin itself, and the struggle against sin, can be abolished; but the particular form of fighting, the "particular demonstration of the power of sin" which we call war, quite conceivably can.

I

In the great struggle of our times to save the human race from collective suicide, the Christian church can render at least four essential services.

First, the church can solemnly declare its moral judgment that war ought to be abolished, and its religious faith that it shall be abolished. No great reform is accomplished without warm faith and hot indignation. Something is needed in the case of war like the agitation supplied by Garrison's Abolitionists in the case of slavery. There is need of an appeal to the higher law, like that which made many respectable citizens prefer to go to jail rather than obey

the fugitive slave law. Quakers and other absolute pacifists have been rendering this sort of prophetic testimony for a long while, by flat refusal of military service. Those who believe, as a majority of Christians still do, that military defense can contribute to the maintenance of peace, are excluded from this particular form of testimony. But pacifists and nonpacifists ought to find some way of joining in a common cause of prophetic denunciation and prophetic hope.

I believe they can do this, for I have seen it done by the Calhoun commission (composed of both elements) in its two reports, "The Church and the War" and "Atomic Warfare and Christian Faith." They can agree very largely, if they will distinguish clearly between organized resistance to injustice and disorder, which in some form is surely inevitable, and those highly and indiscriminately destructive forms of armed resistance which have been characteristic of modern "total war." Total war—that is the great enemy of mankind today. Its atrocities have to be denounced by pacifist and nonpacifist alike. Its abolition must be demanded and hopefully predicted by both sides alike. *Total war is not inevitable.* That faith must be constantly reiterated in the face of growing public fatalism.

I recognize that an intellectual distinction between war and total war does not suffice to overcome pacifist objections to allegedly defensive military operations. The great objection (and one hard to answer) is that under present conditions measures undertaken with humanitarian caution and restraint, in defense of justice and order, are almost certain to throw off all restraint and approach total war as the conflict becomes intense. Remember how the contestants "pulled their punches" in the recent war until the spring of 1940, and how nearly total the war became after that.

Acknowledging the reality of this practical difficulty, I would still insist that there is a profound moral difference between the limited and the unlimited use of force. The first is defensible, for defensive purposes, and will probably continue to be necessary in some carefully controlled form. The second is indefensible and must be abolished. To abolish the second without eliminating the first seems as hard as it would be to abolish destructive hotel fires while permitting minor blazes confined to the kitchen or the lobby. But if there is something morally sound to be conserved in the limited use of force, and something evil to be destroyed in the unlimited use of force, then, as God lives, a way can be found to overcome the evil and save the good. While they dispute over the difficulties of this problem, pacifists and nonpacifists can unitedly raise their voices to condemn total war and predict its demise.

II

The second essential service which can be rendered by the church is this: The church can maintain a position above the conflicts of nations and power blocs, from which it can speak to our divided world, arousing a sense of common human danger and common human destiny as no partisan body could hope to do.

I have been listening in vain for some word from those in high places that would speak to our world as a whole, in its peril, as though there were no iron curtain. Actually, the East and the West are in the grip of the same tragic destiny. The existing armaments race is hurrying them together toward the same junk heap. The common enemy of both—a far more dangerous enemy than either one is to the other—is that ghastly menace, total war. Why do they continually shake their fists and yell at each other, ignoring that monster with a club sneaking up behind them both to beat out their brains? Can no one say this loudly enough to be heard, disinterestedly enough to be believed?

So far, I am bound to say, no word has come from any of our statesmen that even equals, for common humanity, a certain speech of Adolf Hitler's, in which (no doubt hypocritically) he appealed to Daladier as one "old front fighter" to another to spare Europe the tragedy of another general war. I do not use this as an example of what needs to be said. I only wish to suggest my disappointment that no American statesman since the beginning of the cold war has yet said anything that rises to Hitler's height for universal human appeal. Would Mr. Truman find something better to say if he should ever confer with Stalin? I doubt it.

I was hoping for some such clear and simple human word to fall from the Amsterdam Assembly—which was the main reason I was disappointed in its final message. In all fairness and gratitude, I must at once add that Amsterdam succeeded admirably in keeping clear of Western partisanship, and in speaking from a world perspective, on many great issues. If Moscow was not convinced of this, that was largely because of its own fierce partisanship and paranoid suspicions. Yet the hopes and fears of humanity, which we felt so keenly as we assembled at Amsterdam, were calling for a word of biblical simplicity and power, concerning the hope of peace on earth, couched in such terms that the wayfaring man, anywhere in the world, would find in it good tidings of great joy. The were listening for something like a Christmas carol. So far, no carol has come. When it comes, it must come from the church. In the nature of the case, it cannot come from the state. Let the church brood and pray over this until the right word is given and proclaimed.

III

The church can render a third essential service by criticizing the methods by which our statesmen are trying to maintain the peace, encouraging the positive, generous, constructive features of their program more than the general public may be expected to do.

It is futile and unwise for the church to urge statesmen to abandon all defensive measures of a military sort. When nations disarm unilaterally, it is not from religious motives, but because they think there is no serious danger and they can save the expense. Today everyone knows that the world is in a precarious condition. Powerful forces making for tyranny are sweeping over nations and continents, more swiftly and widely than when Mussolini and Hitler were on the make. If the church now urges military unilateral disarmament, she will find statesmen turning a deaf ear to all her pronouncements. What she can and must do, however, is to criticize the specific measures of defense proposed, warning against military plans that bank too much on sheer compulsion or look toward total war, or aggressively threaten in the name of defense.

On the other hand, the church should encourage Marshall plans and "bold new measures" that constructively

improve the living standards, the social welfare and the political strength of nations still free from tyranny. This in general was the type of criticism offered by the Cleveland conference on the "Moral Use of American Power" in March 1949. It recognized the inevitability of the U.S.A.'s employing its military, industrial, political power in international politics, since the United Nations is not a sufficient instrument to maintain the peace. But it insisted upon a morally responsible use of this power, with emphasis upon other factors than the purely military. Such criticism must be kept up, if trust in military means is not to step up the armament race to fatal speed.

IV

A fourth essential service is this: The church can demonstrate new methods of fighting evil, more in harmony with the way of the cross.

It is my major contention that fighting evil is right and inevitable, while total war is not right and not inevitable. The great practical difficulty is to find ways of fighting which are effective checks against evil but do not lead to the horrors of total war. It is encouraging to note that military experts themselves are beginning to grapple with this problem. It was breath-taking to have the admirals arguing, in the recent "battle of the Pentagon," that unrestricted air bombing was both immoral and unwise as a preparation for subsequent peaceful relations with populations. The sincerity of the argument may seem dubious in the light of the navy's previous drive for big aircraft carriers. Yet behind it there was a mass of testimony gathered from German and Japanese civilians, tending to convince sober critics like Hanson Baldwin that obliteration bombing simply fails as an effective piece of military tactics.

Let the practical abandonment of poison gas in the Second World War—the most feared and most advertised weapon at the end of the First World War—serve as proof that inhumane and horrible weapons can actually be abstained from. Or again, consider the preference of both nazis and Communists for "fifth column" or "boring from within" tactics, as against frontal military invasion. On all these grounds, we may believe that methods of fighting are now undergoing one of the greatest revolutions in all time, and could conceivably be transformed out of all recognizable resemblance to the trench warfare of World War I or the *Blitzkrieg* tactics of World War II.

The Distinctive Pacifist Witness

The Christian church believes that Christ upon the cross fought evil effectually, by a method infinitely removed from the cruel and destructive methods of modern warfare. He did not inflict evil upon the enemy, but bore its impact without any moral yielding to it, so revealing its hideousness and breaking its power. Niebuhr likes to remind us that "the Cross is not a success story." He is right in his contention that hearts of stone are not surely and automatically changed even by divine sacrificial love. Yet the story of Christian resistance under persecution, from the stoning of Stephen to the most modern trials of strength with totalitarian states, is full of evidence that determined and disciplined persons and groups willing to suffer for a believed truth are really formidable adversaries to subdue.

What has been lacking until our own day is a demonstration of the power of this method to exert political pressure and effect social change on a large scale. Its use by the followers of Gandhi in the struggle for Indian independence has supplied that missing link. I do not wish to idealize or generalize incautiously from this example. I know that there was always a fringe of incipient violence in this allegedly nonviolent movement; that many joined it only because they lacked the weapons which their hands itched and their hearts longed to use; that the effectiveness of these tactics was partly relative to British gentility, and might not be so evident against nazi or Communist fanatics; that Mr. Nehru, since his accession to power, despite his adoration of Gandhi, has not hesitated to use military force in Hyderabad and elsewhere. With all these qualifications, I still feel that a remarkable demonstration of the effectiveness of the way of the cross in practical politics has been made in our time by one whose theology was not Christian, but whose life and death were Christlike. If the church does not follow this up, she will be inexcusable.

The Testing Ground

How is it to be followed up? As I see it, the great testing ground will be the vast area, from the Elbe in Germany to the Pacific ocean, where the church now confronts Communism without any military support from the Western powers. A great struggle for the future fate of millions of people is now beginning in that area. Despite the logical incompatibility between Communist and Christian ideologies, churches and mission boards have generally decided that they have no choice but to go on preaching the gospel (or at least *acting* the gospel) in the presence of their enemies. They are collaborating with Communist regimes as far as they honestly can, and taking the risk of suffering and persecution upon themselves whenever they are asked flatly to violate their consciences. I think they have a chance to win.

So far in history, there has never been a whole nation which has been willing to attempt to defend its just interests in any such way. Nations have preferred to inflict suffering rather than to bear suffering. They still prefer to. If they ever choose another policy, it will be under the double spur of disillusionment with available military methods and admiration for the power exerted by disciplined unarmed minorities. Current history is providing plenty of disillusionment with military tactics. May the church provide positive examples of effective fighting without arms!

Illusion

THE cloud-peak white and luminous in the west,
With snowy buttresses and glacial crest,
Looms not of mist, but solid to my eyes
As some almighty, towered Everest.

And since it so deludes me, must I deem
Real Everests the ice and rock they seem,
Or only cloud-peaks shifting, where a mask
Blurs the clear contours of the whole world-scheme?

STANTON A. COBLENTZ.

The Either-Or Fallacy

By O. Walter Wagner

ASK any ten people in the U.S.A. for the formula of the present world tension and you will get the same answer: "Either American capitalism or Russian communism must dominate the world." If they are right, then we are headed for war. If this either-or pattern is the only choice before us, then we shall have to fight it out.

But is that our only choice? The facts would seem to indicate that it is not. A survey of the nations most intimately concerned in the world crisis shows that they are not making their political and economic decisions within the framework of this either-or assumption.

I

Norway did not choose either American capitalism or Russian communism. She suffered more than four years of nazi domination. A 200-mile strip of northern Norway was completely destroyed. Political propagandists and economic engineers said it would be ten years before the country could recover. Social scientists said the chaos was fertile soil for communism. In 1946 the reconstruction department of the World Council of Churches was extending relief aid to starving Norwegian children.

In 1948, just two years later, Norway was contributing to the relief needs of central Europe. Today she has surpassed prewar production levels. She was the first nation to come out of the war with her economy intact. Norway didn't choose American capitalism and you could not sell her Russian communism. She did not fall for the either-or package. There is something new in the political-economic pattern of Norway. She continues to elect labor ministers to power. They have produced a program that works. It involves socialization of water power, cheap electricity as a dominant commodity for power and heat, collective housing and large cooperatives. As concerns foreign affairs, Norway wants to live in peace with her neighbor Russia and covets friendly relations with America.

Holland suffered nearly five years of nazi domination. She was raped and ruined by war. In the last months of the war, her dikes were bombed and one-third of her land was under the sea. The political propagandists said it would take five to ten years before Holland could repair her dikes, pump out the sea and restore her paralyzed industry.

By sheer sweat and sinew, Holland did it in eight months. When I was there a year later she had already restored the tulip industry and planted the wheat fields. Holland didn't choose American capitalism or Russian communism. Though she has been a Protestant country for more than four hundred years, she elected a Catholic party to power. Why? Because that party had a program that looked good to the Dutch, and it worked and is working. Holland didn't fall for the either-or package. She created something new in her crisis.

Belgium suffered the Battle of the Bulge. Bastogne, where General McAuliffe gave to the nazi command to surrender the one-word answer "Nuts," was a symbol of the shambles which Belgium found herself at the war's end. Today she gives one the impression of being most like America in her recovered industry, but she did not choose American capitalism and you could not sell her Russian communism. She chose a coalition party, and something new in the political patterns developed. A Belgian capitalist berated me for American bigotry in keeping political power from our large labor groups. He was amazed over the lack of labor representatives in our Congress. A capitalist calling for a strong labor representation with political power is certainly something new under the sun. It is hardly American capitalism, nor is it Russian communism.

Finland lost two wars. She pays heavy indemnities to Russia. As one of the first Americans to enter Finland shortly after the war, I saw heart-breaking conditions among her seven million people. I saw children faint from hunger in the schools of Tampere; I saw nearly naked children huddled together in the Karelian camps near the Arctic circle trying to keep warm from body heat. But I saw something more. I saw order arising out of chaos. Finland did not choose American capitalism and you could not sell her Russian communism. Steadily she lives up to her reputation of paying her war debts. I saw the Finns delivering trainloads of indemnity goods at the Russian border. I saw their semisocialism and their deeply democratic spirit surmount what seemed unsurmountable difficulties caused by gigantic losses in two wars. It wasn't American capitalism and it wasn't Russian communism. It was a collectivism suitable to Finland's desperate needs.

England, as everyone knows, chose a Labor party with a dominantly socialist economic policy. Despite the efforts of the press to link it first with communism, then with capitalism, and now with collapse, the facts are otherwise. Great Britain is creating something new under the sun and it is working. Production has risen above prewar levels. Coal mining increasingly sets new records. Nowhere else have I seen the democratic freedoms so fully operative. Nowhere else have I seen people through free choice vote upon themselves a program of austerity so that rich and poor shall share and suffer alike. England has certainly not adopted either American capitalism or Russian communism. She is the dominant example of a system that ameliorates the worst evils in both capitalism and communism.

France, Italy and Greece are suffering the birth pains of new political and economic orders. The intensity of the struggle in each case is due to strong people's movements which refuse to accept the either-or formula. In these three countries American pressure has been particularly strong, but it is safe to say that the pattern that emerges will be different from our own. Again, it will not be American capitalism or Russian communism. It will be a form of economic collectivism safeguarded by a bill of human rights.

The fundamental difference between American and European thinking concerning Russian communism is apparent in the fears prevalent here and abroad. We in

America greatly fear the collective idea of communism and take lightly its materialistic philosophy. In Europe the exact opposite is true. Europeans accept collectivism as a necessary and desirable economic program, but fear greatly the philosophy of materialism. We fear collectivism because it is a threat to our free-enterprise system, and take lightly the philosophy of materialism because we ourselves live by it more than we are ready to admit. Europeans accept collectivism as a sensible solution to economic chaos, but fear the philosophy of materialism because under it their human values and freedoms disappeared. All Europeans have suffered from systems that cheapened human personality. Nazism, Fascism, Communism all despised the spiritual values and dehumanized the individual.

Europeans are turning to a new trust in the people and to a growing distrust of leaders. Democracy for them means increased human rights guaranteed through collective economic endeavors. The political and economic patterns developing there are demonstrations of people's movements in which human values are preserved in the framework of collective economic programs.

But do not all collectivistic systems end in tyrannies? No, say the Europeans. We, too, shall first have our bill of rights. It is significant that the United Nations' first thrilling achievement was the International Bill of Human Rights. Just as America could not adopt its Constitution until the people had written into it a Bill of Rights, so Europeans before moving into collectivism want first a bill of human rights.

II

There are five major evils and errors in the either-or fallacy. The first is that it delegates to free enterprise a world-saving role it cannot play. Capitalism can succeed only when vast areas are available for exploitation—vast natural resources, forests, fields and fallow ground. It was in such an economic climate that American capitalism spawned and spread and now matures. Europe, like Old Mother Hubbard's cupboard, is bare. A large section of it is rubble. One would have to be some sort of beast to stand amid Europe's poverty, among her refugee millions, and say, "Out of this misery I am going to make a profit."

Exploitation of human beings is about all that is left for capitalism in Europe. Europeans are forced to develop forms of collectivism. They must share the little that remains. They must cooperate to conserve their diminished natural resources and to produce enough to go around from their war-damaged productive plants. Rubble is not fertile soil for free enterprise.

There is ample factual evidence that many nations are saying: "Capitalism is as dead for us as Nebuchadnezzar's aunt. Communism is as repulsive to us as Nero's neurosis. We must meet chaos constructively through economic cooperation. We must meet communism with political patterns built on strong people's movements. In this lies hope—great hope for the peace of the world."

The second evil and error of the either-or fallacy is that it creates the situation that ultimately leads to war. The proponents of this propaganda would rather get into a shooting war than sanction a changing social order. Anyone who disagrees and favors constructive change they label a Red. Distortion of world events to maintain power, disruption of higher education to check intelligent change, maligning of all liberal thinking, confusion of change with communism, are all promoted vigorously by those who profit most out of the present system. That they would use atom bombs to protect their privileged position is glaringly clear.

The third evil and error of this either-or fallacy is that it makes capitalism synonymous with democracy and collectivism with communism. Few things are so necessary in this stage of our thinking on national and international problems as a definition of terms. In the absence of such definitions, the democratic socialism of Norman Thomas is linked with the state socialism of Nazism, and capitalism is construed to mean everything from the American way of life to Christianity and the Constitution. Cooperatives and collectivism are put in the same category with communism. These perversions are the direct result of the either-or fallacy. To confuse and conquer is an old strategy. It is a treasonable strategy when it diverts orderly change into chaos and crisis.

The fourth error and evil of the either-or fallacy is that it elevates Russian communism to a position it does not hold. Let us not concede to Russia a power and a position she does not have. Russian communism has not won the Germans in the Russian sector. Nor should we concede Czechoslovakia to Russia. There is a strong democratic spirit still among the Czechs. Klement Gottwald hangs by a slender string in Prague. The iron curtain is not as formidable as that figure of speech sounds; there are wide fissures in it.

Again, Tito's defection has far greater significance than we have attributed to it. Austrians and Hungarians take to communism as a child takes to castor oil. The Chinese are not Russians and to write them off as such gives unearned prestige and power to the Muscovites. Nothing pleases Russia more than to have us concede to her all the peoples in the areas where she has only a minority on her side. Communist spies could not have invented a better formula than the either-or fallacy.

The fifth error and evil of this fallacy is that it defeats the most constructive answer we have thus far made to chaos and communism—the Marshall plan. "Why build up Europe if it is going communist anyway?" is a popular theme song. "Neither ECA nor church relief can save Europe from communism. Why feed them now only to have them shoot us later? Far better build more atom bombs now." Such slogans have maligned American aid to Europe and aborted giving to church relief programs. Actually, ECA is performing a miracle and church relief is saving the faith of millions. Both need to be understood.

In normal times when Europe has not been at war, the great industrial heart at her center has been pushing the lifestream through every country. That heart with its two valves is the Ruhr and the Saar. The arteries are the great rail, river and road systems that stem out of the Ruhr and the Saar. For more than a hundred years, ever since the industrial age opened, this heart has beat and pushed the industrial lifeblood through Europe. Pouring forth from the Ruhr were precision instruments, from the Saar coal and steel. Ships brought back as high as forty per cent of Europe's food and clothing.

At the end of the war this heart was ripped open and

stopped beating. There wasn't a train running out of the Ruhr, not a machine turning out goods. A year ago I saw a miracle. I saw that heart begin to beat again. The Marshall plan is performing the greatest surgical job in the world. It is sewing up a heart and arteries, and slowly Europe begins to breathe again—by artificial means at present; but artificial respiration will give way to recuperation and recuperation to renewed strength and recovery.

While ECA retools industry and rebuilds roads and bridges, private relief and church contributions are ministering to the soul of a stricken society. Hospitals are being refurnished, children's homes are being built and rubble churches are going up. I have seen a resurrection. American church contributions are responsible for the restored faith of millions. Should we fall for this fallacy of either-or and withhold our hands of mercy, a stricken world would grasp even the sickle of communism. Is it not true that in the dark days of '27 and '28 when Europe needed aid, we failed her and there arose a Hitler and a Mussolini? Now we are again at the stage of recuperation, and there are those who would withdraw our help, because continued aid means a measure of sacrifice. It will mean social and economic changes; it will mean laws limiting our luxuries and measures for sharing our economic "know how"; it will mean doing business with socialist nations on terms mutually beneficial. Is that too high a price to pay to save us from the complete chaos that would come with a third world war?

The debunking of the either-or fallacy places upon those of us who look for peace in the world the obligation to recognize and champion the right of all nations to determine their own political and economic policies. It places upon us the obligation to promote not only the European Recovery Program, but the President's proposal to develop the underprivileged areas of the world, even to the point of placing limitations upon our luxuries and rejecting the purely profit motive of our economy. It obligates us to aid free nations without regard to political faith, if we are at all serious about the extension of democracy in the world. It demands disarmament and the use of atomic energy for peaceful purposes.

III

Creators of public opinion, not least of whom are the clergy, need to see the relevance of Christianity to cooperation and collectivism with the same clarity and zeal that Calvinists had long ago when they coupled capitalism with Christianity. Clergymen must now cultivate a concept of Christianity that includes orderly change. They must cultivate a concept of collectivism that offers modern man an incentive as effective as was capitalism for the realization of a full life for all. They must convert the Red atom and the American atom to the peace atom. They must see in atomic energy the end of poverty rather than the end of civilization. They must interpret for the people the historical fact that socialist governments do not lead toward a communist state. They must point out that there is no recorded instance in which assistance to a socialist country has constructed a bridge toward communist police state organization.

If preachers remain mere parrots for the propagandizing of the either-or fallacy, they will be popular prophets of the profit motive but false prophets of the Kingdom of God. It isn't either American capitalism or Russian communism that must dominate the world, but the Carpenter's Christianity—not a gold piece or a sickle, but a cross.

BOOKS

Strange but True

THAT OLD-TIME RELIGION. *By Archie Robertson. Houghton Mifflin, $3.00.*

THE CURIOUS thing about "old-time" religion, as it appears in manifold guises in America, is that it so often exhibits features that are new, sometimes fantastically new, as compared with any of the standard forms of Christianity which constitute the Christian tradition from the first century until now. Yet nearly every one of these "old-time religion" movements claims to be restoring something which had been lost or neglected in the current and more conventional forms of Christianity. When there is no conscious purpose of reformation or restoration, the practitioners of old-time religion are simply doing what comes natural to them—that is, following what seem to them the plain teachings of Scripture or carrying on the practices and beliefs of their fathers.

When European Christianity was imported into America, in the 17th and 18th centuries, it was what is now called "conservative" Christianity, because there was no other kind. When it is said that the element of "radical" or "left-wing" Protestantism among the settlers was much larger proportionately than in the countries from which they came—and this is a very important historical fact—the reference is to radicalism in regard to church-state relations and, consequently, in regard to the right of dissent. It was not liberalism. Those present-day groups which have changed least in the last two or three centuries have, therefore, the best claim to the designation of "old-time religion."

There were very good reasons why revivalism became a conspicuous characteristic of American Christianity in the early days, especially on the frontier. Its continuing and current manifestations rightly furnish much material for this survey of old-time religion. Mr. Robertson shows his discrimination in this area when, speaking of the "mass hysteria" and "fantastic 'exercises' " in connection with the Great Western Revival and especially the Cane Ridge meeting of 1801, he says that all this was only "the wild foam on the surface of the old-time religion, not the essence of the thing itself." So many sophisticated commentators can never see below the foam in this and other seemingly bizarre expressions of religious zeal.

Mr. Robertson's attitude is basically one of respect for the "essence of the thing itself" and for the people whose forms of faith and worship may seem to him, as to most of us, naively irrational, eccentric or extravagant. He is often amused—as a person with any sense of humor ought to be—but he is never contemptuous, even by implication. He does not go quite as far as Dr. Marcus Bach does in participation and identification with peculiar groups, but he followed something of the same technique in gathering material by first-hand and close-up sympathetic observation. He realizes, also, that the old-time religion is not synonymous with "fundamentalism," but is something much older and deeper, and that even its more "exotic offshoots" cannot be brushed aside as merely "meaningless variety and confusion."

The author has a proper background for understanding old-time religion in one of its more substantial and respectable forms, for his father was that honored scholar, Dr. A. T. Robertson, who was professor of New

Testament Greek in the Southern Baptist Seminary at Louisville for a generation or more, and his maternal grandfather was that redoubtable Baptist theologian, Dr. John A. Broadus. In his opening chapter, Mr. Archie Robertson gives us to understand that he has not followed very closely in the paternal footsteps, but he realizes that they marched firmly on high ground. Even the early influence of H. L. Mencken and his uninhibited contempt for the "Bible belt" and all its ways did not breed in Robertson a similar scorn of orthodoxy even when it is combined with imaginative ignorance.

The book is in three parts: "Roots," "Branches," and "Fruits." The first covers early revivals, religious controversies and reform movements. The second includes such items as the Scopes trial in Tennessee, Dowie and Zion City, some of the "plain people" (Dunkards, Mennonites and River Brethren) in Pennsylvania, "queer" groups of Baptists, three kinds of "Churches of God" (one of which is the snake-handling sect), rather primitive and not so primitive forms of Negro religion, and some Los Angeles varieties that are more new than "old." The third tells of some contemporary forms of evangelism and of community service in which a fairly (or even very) conservative theology is combined with no mean degree of modern culture. The two constant tendencies are (a) toward culture, conformity, union and the sloughing off of eccentricities, and (b) toward the splintering off of new sects.

W. E. Garrison.

Family as a Career

Doorway to a Happy Home. *By Mrs. Clarence H. Hamilton. Bobbs-Merrill, $2.50.*

APOLOGETICALLY, the young woman on the radio quiz program replies: "No, I'm just a housewife." And, embarrassed, she moves away from the microphone.

"Shall we marry and have a family, or remain single and have a thrilling career?" College women seriously think this is an alternative choice. Have you not wished many times that their best friends would tell them that homemaking can be a thrilling career?

For some time there has been great need of a book which would point the way to make of homemaking a Christian vocation. The modern role of mother has seemed lacking in charm and dignity. The more glamorous and spectacular careers that are open to women have seemed to make the mother's life prosaic by contrast.

Doorway to a Happy Home restores the rightful wholesome prestige of Christian motherhood. This is an inspirational book written primarily for mothers. Written by a gifted mother, it speaks the language of home and family. Its main purpose, as the title suggests, is to introduce readers to the ways of happiness in family living together for each other. But this happiness is far more than the gay mood which is sometimes tagged happiness. It is the real happiness—more accurately described in New Testament terms as blessedness. There is about it a serenity and confidence—faith, in fact—which the word happiness does not always communicate.

The happiness derived by the Christian mother through guiding the physical and spiritual growth of the family across the years is the joyous, deep satisfaction of her noblest self-realization. Mrs. Hamilton's interpretation of a mother's significance within her own home should raise the morale of every homemaker.

The family is recognized as a continually changing, growing group. Exceedingly practical illustrations are presented from actual family living to underscore each major point. The effect of these illustrations, in addition to strengthening the argument, is to suggest ways in which other families may enrich their life together. This is, therefore, a book of methods as well as inspiration. Families in every stage of development, from the anticipation of the first child to the reunion with great-grandchildren, will find concrete help.

There is particular value to church leaders in the emphasis throughout upon the contribution of Christian faith to family happiness and the mother's effectiveness. One has the feeling that here are families whose religious expression is genuine and natural. The answers given to children's questions and the suggestions relating to family worship are sincere, profound and very helpful. And yet one important element in the religious life of the Christian family has been omitted from consideration. It is the relationship of the Christian family to the church. The Christian tradition reaches the family through the church. Fellowship and sharing with other Christian persons and families in some congregation is prerequisite to full development of the spiritual life of the home. It is in this sense that the Christian church should be regarded as a necessary resource of the Christian family.

In her own distinguished career Mrs. Hamilton has combined Christian service to family and church. The genius of her fusion of the two roles, churchwoman and Christian mother, has not found its way into her book. This omission does not affect the values already mentioned. Many grateful readers will find in this book literally their own personal doorway to a happier home.

Richard E. Lentz.

Books in Brief

The Living Thoughts of the Prophet Muhammad. *Presented by Muhammad Ali. The Ahmadiyya Anjuman-i-Ishaat-i-Islam, Lahore, Pakistan (Moslem Society, 1095 Market St., San Francisco, $2.00).* Christians get most of their information about the religion of Islam from Christian sources. This is not entirely fair, either to Islam or to themselves. A religion that has the adherence of so many million people ought to be known, in part at least, by what its own spokesmen say about it. Here is a chance to get just that, in clear and intelligible language. First there is a 40-page sketch of Mohammed's life, then a series of chapters which summarize his teachings on faith in God, the oneness of humanity, the dignity of manhood, prayer, service to humanity, charity, character building, wealth, labor, home life, and the state. The phrasing of some of these categories seems to be adopted from Christian usage of modern times. This is wise and proper. An effective presentation of Christian teachings to Orientals would doubtless be arranged to show how they matched the categories of value that are cherished by the audience. The exposition of Mohammed's teachings is fortified by, and to a great extent consists of, extracts from the Koran. It is therefore a very convenient introduction to the study of this highly interesting and important book. However, by selecting those passages that express ethical and religious attitudes approved by Western culture at its best, and by omitting passages that would be less favorably received, it gives an impression which does not at all points correspond to the total reality. I checked on this by turning to the full text of the Koran and following through the context of many of the quoted passages. But perhaps all religions put their best foot forward in their propaganda literature. A book designed to introduce Islam to the favorable attention of the Western world ought not to omit this verse from the Koran (chap. iv): "God is minded to make his religion light unto you; for man was created weak." This also is especially interesting in its context.

Stranger and Alone, A Novel. *By J. Saunders Redding. Harcourt, $3.00.* The jacket correctly describes this novel as "the story of a man who betrayed his own people." There have been plenty of stories of the betrayal and exploitation of Negroes by white men. In this one a Negro author (now a visiting professor at Brown University) tells of an ambitious and intelligent Negro who plays up to the prejudices of the "ruling race" and betrays the hopes and aspirations of his own people in order to secure his own advancement. It is a strongly written, cynical and bitter novel.

Brazilian Culture, An Introduction to the Study of Culture in Brazil. *By Fernando de Azevedo. Translated by William Rex Crawford. Macmillan, $12.50.* If "introduction" suggests a mere elementary sketch, or an outline without much substance, that impression must be corrected at once. This is a huge work, massive, meaty and comprehensive. The author, eminent as a sociologist and educational administrator in Brazil, received notable recognition for the book upon its original publication in Portuguese. The nearly 300 full pages of pictures add immensely to the interest and value of the book. After preliminary chapters on the land and its climate and resources, settlement and race, social and political evolution, and the psychology of the Brazilian people, the author discusses the

development of the culture of the country under the categories of religious institutions and beliefs, the intellectual life and the liberal professions, literature, science, art, and education. The developments in agriculture and industry, although by no means overlooked, are treated from the standpoint of the sociologist rather than that of the technologist or the economist. Dr. de Azevedo has been successively general director of the department of education in the state of São Paulo, professor of education in the university, and secretary of education for the state. It is therefore natural that his treatment of education should be especially full and expert. The American reader will be impressed by the fair and judicious tone of his presentation of Protestant activities in religion and education. The same spirit is manifest, in general, in reporting and evaluating other influences which, originating abroad, have been more or less integrated with the main stream of the nation's older culture. The author's report on the race problem will be of general interest. The fusion of the Iberian, Indian and Negro strains is, he believes, less complete than is sometimes supposed. Further, he finds that, where racial segregation and discrimination are reduced to a minimum, the white race tends to absorb the others. "If we admit that Negroes and Indians are continuing to disappear, and that immigration, especially that of a Mediterranean origin, is not at a standstill, the white man will not only have in Brazil his major field of life and culture in the tropics, but be able to take from old Europe—citadel of the white race—before it passes to other hands, the torch of western civilization to which the Brazilians will give a new and intense light—that of the atmosphere of their own civilization." This is a thoroughly reliable and highly informative introduction to Brazil. W.E.G.

CORRESPONDENCE

Not Enough Love

SIR: For some time I have been pondering your editorial, "Trouble in the Peace Ranks" (March 15), and I want to give you some of my feelings about it.

1. Most of the peace efforts that I know about have been as ineffectual as you indicate.

2. The involvement of pacifists in the war-producing system is becoming more evident.

3. With increasing interdependence in the modern world, the survival of the pacifist conviction is more in question.

4. You might have spoken the same truth with more love.

I wish more of the "we-feeling" had been evident in your editorial. Maybe that will appear in later efforts. You are welcome to be as rough as you like but we do crave all of your positive helpfulness in a herculean task.

Goshen, Ind. DAN WEST.

Love, Justice and War

SIR: I have read with sincere appreciation, and for the most part with approval, your excellent editorial "Trouble in the Peace Ranks" (March 15). Your points regarding a pacifist's pride in what he considers a special achievement of virtue, and pacifist blasphemy in believing that the relatively few inconveniences or sufferings which some small number of pacifists have undergone thus far, are a real demonstration of the "technique of the cross," are criticisms which all of us who are Christian pacifists should take to heart. I believe also, as you do, that the way in which many pacifists overlook the seeds of violence in the present economic order upon which they subsist is one of the greatest weaknesses of our whole peace testimony and one of the principal reasons why our voice speaks so little to the condition of men today.

It was therefore with considerable disappointment that I found upon reading your last paragraph that you seem to have made the grave error of identifying a "concern for justice" with only the nonpacifist Christian. I gathered this impression from your inference that the pacifist Christian is concerned exclusively with the application of the principle of love, while "other men, equally entitled to wear the name Christian, are concerned with justice as well as love."

I feel sure that further reflection will bring you to the conclusion that concern for justice is not alone the possession of the Christian nonpacifist. The assumption that it is lays him open to the same sin of pride and feeling of virtue which the Christian pacifist displays if he claims to be a better person for his stand on war. Concerned persons working unceasingly for more just relationships between human beings can be found equally among pacifist and nonpacifist Christians, and in both instances their motivation springs from their love of God and their fellow men.

Let us give up trying to connote special virtue or effectiveness to ourselves because of our personal evaluation of the *means* we choose; and recognize with humility and repentance that the very dangerous world situation we are now in is a result of our incapacity to love, regardless of whether we consider ourselves pacifist or nonpacifist Christians. We lack sufficient love not only for our enemies but also for our own children, other people's children, the poor, the hungry, and all the forgotten and oppressed peoples of the earth. As a result we have lost our sensitivity to feel their misery, and because we do not feel their suffering we do not do enough to meet their needs and remove the injustices and inequalities which cause them to suffer.

But let us not fall into the error of believing that the choice before us is peace with continuing injustice on the one hand, and war if necessary to bring about justice, on the other. To do that is to live in a bygone world whose inhabitants still believed that the ends of justice could be achieved by the killing of one's own species, particularly by indiscriminate violence directed against whole populations, which is what is involved in war in our times. There can be no worse hell on earth than that created by self-righteous men who, for ends which they consider just, resort to violence in an attempt to achieve or conserve those ends. This is true whether the result is Americans killing Russians in war because they are Russians, or nazis killing Jews because they are Jews.

Mexico, D.F. EDWIN L. DUCKLES.

Successful Churches

SIR: From evidence thus far in your successful churches poll, three hypotheses may emerge: (1) Ministers generally think of a successful church as large, probably 1,000 or more members. (2) In rural areas, where small churches are typical, churchmen's minds turn to atypical large churches when they think of marked success. (3) Village churches pictured on church-magazine, booklet and bulletin covers are poetically symbolic rather than a testimony that internally the small church is the cross-sectional strength of American Protestantism.

I am curious to see whether these surmises are undermined in future articles in your series. If the series concludes with a large church motif, The Christian Century could assist Protestantism by applying its analytical skill to selected smaller successful churches, where most ministers are to be found, even if they may feel that large churches are superior.

Of course, your study criterion was of successful churches in three *population* categories: urban, town and rural. The results may be large churches in each class. Another, and more typical, approach would be to discover successful churches in three *church-size* categories: 1,000 plus, 400 to 900, and below 400. We *do* operate in geographical communities, and are sociologically rooted in political communities, but churches are heavily conditioned by *internal* size and character. We desperately need a focused study on successful smaller churches. This is the level at which the typical American church operates. What is good religious engineering in the *typical* congregation?

Chicago. LEON THOMSON.

[Our correspondent's curiosity concerning the remainder of the series will have to be satisfied in installments — one church a month during 1950. His point is a good one,

but we remind him that The Christian Century did not choose the churches to be studied. When the series is complete, we shall have something to say not only about the churches selected but about the value standards of those who did the selecting.—THE EDITORS.]

SIR: The series on great churches is very fine. But far better than to have them scattered through copies of The Christian Century would be to print them all together in a booklet. I'd like several copies of the series in that format, I'm sure.

DONALD W. CRYER.
First Methodist Church,
Findlay, Ohio.

Opportunity at Bangor

SIR: The following notice appears on the bulletin board at the Bangor Theological Seminary, and announcement of the promised reward may be of interest to your readers also.

ONE HUNDRED DOLLARS REWARD

In the March 22, 1950, issue of *The Christian Century*, beginning on page 359, is an editorial entitled, Frozen Assets. Discussing the decision of Mr. Justice Steinbrink in the Cadman case, the editor says, line 5, page 360, "What the judge specifically said was that, if any individual Congregational church votes to join the United Church, it must leave its property in the hands of a protesting minority."

In endeavoring to educate theological seminary students as to the ways of America's leading religious weekly, I hereby offer one hundred dollars to the first person who shows where, in Judge Steinbrink's Decision or Judgment, this currently berated judge specifically says what the editorial asserts to be "what the judge specifically said."

I will be glad to lend copies of both the Decision and Judgment to any member of the Seminary who wishes to come to the aid of *The Christian Century*, and to win this hundred dollars offered in reward. Possibly the journal itself will offer, in addition, a full year's subscription! MARION J. BRADSHAW.

May I attach to my announcement the promise of a free subscription, as proposed above? MARION J. BRADSHAW.
Bangor, Me.

[No. We do not offer a free subscription, but we will help a student to earn the money out of which he can subscribe if he desires to do so. Taking it for granted that the offer is made in good faith, we offer candidates the following assistance. On page 6 of the Steinbrink Judgment, handed down Feb. 20, it is "ordered, adjudged and decreed . . . (2) that if any individual members of the said General Council so affiliate themselves or *any individual Congregational Christian churches* shall by independent action unite or attempt to unite themselves with the Evangelical and Reformed Church or the General Synod thereof or the proposed United Church of Christ or other new church or religious body created or attempted to be created under the Basis of Union, with or without the Interpretations thereof, or any provisions, revisions or amendments thereof, *such individual members or churches* cannot and may not take into or use for the purposes of such new affiliation any of the accumulated funds and properties of the Congregational Christian Churches held or controlled by the defendant, The General Council, or the said agencies, boards *and corporations* of the Congregational Christian churches." A local church must be regarded as a corporation under the terms of this ruling, since their specific inclusion at the beginning of this part of the Judgment would otherwise have no meaning.

The logic of the Steinbrink ruling, as defined in the language of the court, follows:

1. *The judge says that, in a local church, a majority which changes from the church's historic position forfeits the property to the unchanging minority.*

"Authorities generally hold that property given or set apart to a church or religious association for its use in the enjoyment and promulgation of its adopted faith and teachings is by said church or association held in trust for that purpose, and any member of the church or association less than the whole may not divert it therefrom" (Opinion of the Court, pp. 21-22).

"The property being held in trust for the purpose named, the title to it is in that part of a divided congregation which is acting in harmony with its laws, usages, customs and principles" (*ibid.*, p. 25).

2. *The judge says that acceptance of the Basis of Union is such a change.*

Judge Steinbrink analyzes the Basis of Union, and lists eight or more departures from traditional Congregational practice. One of these is called a "radical departure," another, "almost complete change and surrender" (*ibid.*, pp. 8, 9).

3. *Therefore the judge says that a majority in a local church voting to join the United Church on the Basis of Union would forfeit its property to a dissenting minority.*—THE EDITORS.]

Justice and Semantics

SIR: In regard to your editorial of March 15, "Decision Against Union," this whole sorry controversy might have been avoided had there been an application of the principles of semantics. When I hear religious liberals assert that they are trinitarians and then proceed to state a form of modalism, I am irritated by this loose use of words although I sympathize with their theology.

Likewise, when the term "congregational polity" is applied to a watered-down form of Presbyterianism, it is not playing fair with words. Let us call things by their right name. Judge Steinbrink defined "congregational polity" in accordance with the theory and practice of Congregational churches for the past century or more. I think the judge is in a better position to make an impartial decision on this issue than any Protestant leader, and by his decision he has revealed a better understanding of Protestant church polity than many Protestant leaders appear to possess.

Perhaps the church unionists have let their wishes determine their definitions.

IRVING E. HOWARD.
Hope Congregational Church,
Worcester, Mass.

'Back' to the Cross?

SIR: In your correspondence column (March 29) a writer from Maine concludes: "Perhaps Simeon is a pacifist. We must smoke the rascals out."

At a time when the whole Christian world is thinking of the cross you might remind your correspondent to put at the top of his list of the "rascals" the one who chose as his weapon the cross instead of the sword. Disciples of Mars have from time to time taken Christ from his cross and attempted to clothe him in khaki and put a sword or an atomic bomb in his hand. But somehow it seems to me that he is still using the cross as his weapon.

If Christ had used the sword, it seems to me that the cross would have been out of place, Easter would have been empty of meaning.

Those who have led us down the way of the sword to the H-bomb have brought us to the logical conclusion of that bloody way. The hour is here for us to go back to the cross and see its method and feel its power. E. PAUL WEAVER.
Salamonie Church of the Brethren
Huntington, Ind.

Tax-Exempt Living Space

SIR: May I call the attention of your readers to the federal law (par. 565) with regard to the exemption from the tax of ministers' dwellings? As the law now reads, the first clause exempts the rental value of the minister's dwelling house furnished to a minister as part of his compensation. The second provision enacts an exemption from the tax if the minister rents the house to someone else and uses the money for another apartment. And the next phase of the law definitely disallows any exemption if the congregation pays the minister a sum of money in lieu of providing a parsonage.

It occurs to the undersigned that this law is unjust, inequitable and undemocratic, in that it divides ministers into two classes, and discriminates between the two to the advantage of the one and the disadvantage of the other. The law should tax both, or exempt both.

I fancy this law distrains half of the ministers of this country, and the law should be rectified. Would it not be well for both ministers and laymen to write a note of protest to the chairman of the ways and means committee, Mr. Robert L. Doughton, and demand amendment of this inequitable law? LOUIS WOLSEY.
Philadelphia, Pa.

NEWS of the CHRISTIAN WORLD

Plan Intercampus Good Will Agency

At Cornell Meeting, Delegates Project Clearinghouse for Interracial, Interfaith Activities

SYRACUSE, N. Y., March 27.—Student delegates from 17 colleges and universities in a recent meeting at Cornell University, Ithaca, made plans for a national organization to promote interracial and interfaith activities on the nation's campuses. The conference was sponsored by Watermargin, a Cornell intergroup student organization founded three years ago by 11 war veterans. It now has 87 members and its own house. The proposed organization, to be set up at a convention later this spring, is expected to act as a clearinghouse for exchange of ideas and promotion of cooperative programs. It will also offer an affiliated relationship to fraternity chapters which may leave or be expelled from their national bodies because of conflicting views. The organization will not compete with the fraternities but seeks to prove, as one of its leaders said, "that students of all backgrounds can live together in democratic fashion and like it."

Says Bigots Give U.S. Bad Name Abroad

Walter White, executive secretary of the National Association for the Advancement of Colored People, told a Binghamton audience recently that the bigots in the United States make news that is read around the world. Dr. White, who recently returned from a world tour, said the Communists take great pains to spread throughout the world stories of lynchings and racial discrimination in the U.S. He said that on checking these stories he always found that they were based on facts, never made up out of whole cloth. He regretted that instead of doing a good job selling the affirmative side of American democracy, we are making it possible for our misdeeds to be played up and are thus being put in a defensive position. Dr. White spoke under the auspices of Triple Cities College.

Bill Permits Exemption From Health Classes

Gov. Dewey has signed the bill recently passed by the state legislature which permits parents to have their children excused from health and hygiene courses in high schools. The bill was presented for the benefit of members of the Christian Science church. When the New York Academy of Medicine and the State Charities Aid Association opposed his signing it, the governor said: "I believe it to be a simple fundamental freedom of religion that the state shall compel no child to learn principles clearly contrary to the basic tenets of his religious faith."

Rain Making—Irreligious Or Illegal?

Residents of Schoharie and Ulster counties are disturbed over the rain-making activities being carried out by Wallace E. Howell, Harvard University meteorologist, to replenish the depleted water supply in New York city reservoirs in the Catskill mountain area. Both religious and legal questions have been raised. The Schoharie county board of supervisors has appointed a committee to investigate the effects of the experiments on the Catskill area and its people. "Isn't the weather an act of God?" asked one of the supervisors, who intimated that men have no right to try to control it. A group of citizens in Ulster county has started legal proceedings to hold New York city responsible if a deluge should damage their property.

More Adults Seeking Education

The number of people enrolled in adult education classes approved and supported by New York state has increased 600 per cent in four years, according to Edwin R. Van Kleeck, assistant commissioner for adult education in the state education department. Last year the total number was over 334,000. Dr. Van Kleeck predicts that within a decade the enrollment in adult education in the state may exceed the total elementary, secondary and high school enrollments in both public and private institutions. Religious leaders are asking what these figures mean for religious education and are concerned over the failure of the church to have a program that captures the imagination of the adults who are showing this increased desire for intellectual growth.

And So Forth

Bishop Edmund F. Gibbons of the Albany diocese of the Roman Catholic Church has urged Catholics to stay away from the theaters showing "Stromboli" in spite of the fact that the Legion of Decency rated it as unobjectionable. Said he: "We should not merely feel indignation over this flaunting of public opinion, but should unmistakably express it."

The Saratoga Springs school board has ended a long-standing controversy by voting to ban sex education in the city's public schools. Adult education courses will provide parents with training in instructing children in sex and hygiene problems.

Paul Hazlett, Sr., pastor of the First Presbyterian Church of Corning, is resigning to become associate director of church relations in the Presbyterian, U.S.A., Board of Christian Education.

The influence of public education conducted by the county committee for education on alcoholism and that of Alcoholics Anonymous is credited by a Syracuse city judge with reducing arrests for intoxication by 26 per cent within one year.

The annual report of the state liquor authority to the state legislators showed that out of 933 towns in the state, 49 are totally dry by local option and 18 partially dry.

A contract has been let for a new Roman Catholic cathedral to be erected in Ogdensburg at a cost of $1,109,451.

The Greater Endicott ministerial association recently held a testimonial dinner in honor of Thomas J. Watson, president of International Business Machines, who has long been a generous friend of the city's churches.

WALTER D. CAVERT.

Note More Self-Help in Europe

World Council Interchurch Aid Group Reports Churches' Efforts—Face Austrian Refugee Problem

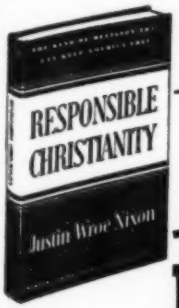
GENEVA, March 23.—How European churches are helping themselves and looking out for each others' needs was revealed in the report which the World Council of Churches' department of interchurch aid and service to refugees made to its board of managers here this month. The German Protestant churches in 1949 raised nearly $4 million for mutual aid, primarily to help refugees and congregations in the eastern zone. They also collected more than 50,000 tons of food for relief. In response to an appeal by Archbishop Spyridion of Athens, church people of Greece contributed 260,000 bales of clothing for refugees from the areas scarred by guerrilla warfare. The Greek churches also sold land and other property to gain funds to help these refugees, and they are offering scholarships to Christian youth from other countries. Italian Protestants have offered to help German and Spanish youth. French Protestants have invited German pastors to conferences, as has been reported in these pages. France is paying increased attention to the needs of refugees from other lands who have sought asylum within her borders.

World Council Member Churches Contribute $14.5 Million

The report of the interchurch aid department showed that in 1949 World Council member churches throughout the world contributed nearly $14.5 million in cash and goods for physical and spiritual recovery in Europe. Of the $8 million worth of material aid which this sum includes, about 45 per cent came through Church World Service, joint agency of 19 U.S. Protestant and Orthodox denominations. The Lutheran World Federation last year contributed for Europe's needs $2,988,400 in cash and $2,591,600 in commodities.

Consider Measures to Aid Refugees in Austria

Possible action on recommendations made in January by the Salzburg conference on Austria's refugee problems was discussed at meetings which Elfan Rees, adviser to the World Council on refugee affairs, had with Austrian government officials and ECA administrators in Vienna early this month. As one of a delegation which also included Bishop Gerhard May of the Austrian Evangelical Church and J. B. Atkinson, the World Council's senior representative in Austria, Mr. Rees discussed with the Austrian chancellor, vice-chancellor and ministers of interior and social welfare the submission to ECA of concrete plans for agricultural settlement and rural housing for refugees. They also considered means of reuniting divided refugee families by repatriation and exchange with other countries, and of providing for the "hard core" of displaced persons for whom resettlement is now almost impossible. Recently the



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Central Committee of Volksdeutsche (refugees of German ethnic origin) in Austria unanimously adopted a resolution thanking the World Council of Churches for the relief work it has already done among them, and for its determination to secure a just and humane solution of their problem as evidenced by its convening of the Salzburg conference and by the constructive measures recommended there.

U.N. Hears Churches On Jerusalem

The views of the churches and other religious organizations on the future of Jerusalem were presented to the U.N. Trusteeship Council here last month by O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Dr. Nolde declared that while there is no agreement among the churches represented on the commission as to political arrangements for Jerusalem, there are minimum conditions which command substantial support and "which should be reflected in any political plan for control of Jerusalem and [recognized] as appropriate for other parts of Palestine." These are: (1) human rights and fundamental freedoms, and particularly full religious liberty, must be safeguarded for all; (2) protection of holy places and religious buildings and sites, and free access thereto, should be recognized as an international responsibility; (3) all church- and mission-owned property in Palestine that has been occupied by either Arabs or Jews should be returned to the owners. Dr. Nolde also submitted, as representing one segment of C.C.I.A., the Archbishop of Canterbury's recommendation that Jerusalem be divided into two zones—the old city, to be internationally administered, with equal rights for its Arab and Jewish residents, and the new area, to be handed over to the Israeli government.

Greek, Armenian Patriarchates Present Their Views

Also heard by the Trusteeship Council were the views of the Greek Orthodox and Armenian patriarchates of Jerusalem. The Greek patriarchate, Archbishop Germanos of the Ecumenical patriarchate in western Europe pointed out, attaches the greatest importance to the custodianship of the holy places and to their accessibility for worship to all Christians, irrespective of race or religious persuasion. Bishop Tiran Nersoyan, primate of the North American Armenian Church, declared that, after the Jews and the Arabs, the Armenians are the largest racial group in Palestine and Jerusalem. He urged that an international tribunal be set up to advise the future governor of the holy city, and that it be chosen from a panel of judges none of whom should be Jews or Arabs of Palestine.

Women's Work Commission Gets Under Way

The commission on life and work of women in the church, authorized at the World Council's first assembly at Amsterdam in 1948, began its task this month in a week's session at the Ecumenical Institute at near-by Bossey. Reports on women's work in different countries were presented by Sarah Chakko of India, Mrs. Ridley of England, Mrs. McKerrow of Scotland, Dr. Elisabeth Schwarzhaupt of Germany, Margit Sahlin of Sweden, Jorgelina Lozada for Latin America, and Mrs. Frank G. Brooks and Mrs. T. O. Wedel for the United States. The commission decided that the book it is sponsoring on women's work in the church—based on a post-Amsterdam survey and edited by Mrs. Kathleen Bliss of England—should be published in 1951. Miss Chakko, president of Isabella Thoburn college of Lucknow University, who is to serve as commission secretary until June 1951, hopes to visit countries in which women's work has hitherto been retarded or is now in its infancy. The commission will conduct a study of "man-woman relationships." It will invite the cooperation of theologians and scientists in this long-term task and report on progress made at the next assembly of the World Council, in 1953.

Express Concern for Abducted Greek Children

In accordance with action authorized at the February meeting here of the World Council's executive committee, the (Anglican) Bishop of Chichester has written to Archbishop Spyridion of Athens and all Greece expressing indignation and distress at the continued detention of thousands of Greek children in Yugoslavia, Rumania, Albania, Czechoslovakia and Poland in spite of representations made by the U.N. and the International Red Cross for their repatriation. His letter to the primate concludes: "Be assured that we shall continue to press that every possible measure be taken to secure the return of these children so cruelly seized from their parents, homes and country."

BERNARD CAUSTON.

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Pastors Needed In Puerto Rico

Growth in Size and Number of Parishes Leads to Shortage—Evangelicals Sponsor Radio Program

RÍO PIEDRAS, PUERTO RICO, March 20.—All major missions in Puerto Rico, it was reported at their annual meetings held during the past three months, have advanced both in membership and in general attendance. Because of the growth in size and number of congregations, the Presbyterian, Congregational Christian, Disciples, Methodist, Baptist and Evangelical United Brethren missions are in great need of more pastors. A number of the churches have been able to increase pastors' salaries and thus partially offset the higher costs of living. The 41 Disciples congregations reported 306 baptisms, with a net membership gain of 351. The 4,868 members of these churches gave $63,378 for all purposes, $6,000 more than in any previous year. Methodists are engaged in an intensive program of building and general improvement of their properties. The Congregational Christian work in Puerto Rico is combined with that of the Evangelical United Brethren. This group is carrying out a unique rural community project in the eastern part of the island, and is making plans to develop a standard nurses' training school at the Ryder Memorial hospital in Humacao. Baptists are conducting a campaign to raise a $65,000 fund to construct a much needed dormitory for their academy at Barranquitas in the hills south of San Juan. The various annual meetings brought to the island a number of administrators and others from mission board headquarters in the States.

Protestant Association Sponsors Radio Hour, Tour by W.S.C.F. Leader

The Association of Evangelical Churches is sponsoring a weekly program of religious news in both Spanish and English over a number of radio stations in the island. The program originates at San Juan. Under the auspices of the association's student work department, K. H. Ting of the World's Student Christian Federation spoke during a recent week at the University of Puerto Rico, the Evangelical (union) Seminary, the Polytechnic Institute, the Presbyterian hospital and the Baptist Academy. Dr. Ting was on his way to the U.S. after a tour of South American university centers. His favorable comments on the new Communist regime in China met with sharp rejoinders in some instances, but even persons who objected to his point of view appreciated his sincerity and frankness.

Prominent Puerto Rican Baptist Pastor Dies

Abelardo Díaz Morales, Baptist minister who died today after a 40-year pastorate in Puerto Rico, was considered by people of all faiths in Caguas as the community's most outstanding citizen. Don Abelardo was converted to Evangelical Christianity while teaching at Morovis. For several years, while serving as pastor of the Baptist church in Ponce, he was also editor of *Evangélico*, interdenominational publication which has

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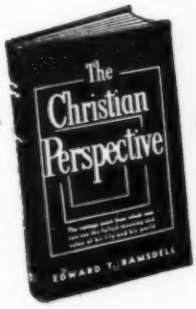

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exerted great influence in promoting Christian cooperation among the Protestant groups at work in the island. Throughout his life he wielded a tremendous influence for good in a period of great social change. He leaves eight children. One of his daughters is a physician, two are on the staff of the University of Puerto Rico and another, with her husband, is engaged in evangelistic work in Colombia.

'Point Four' Arouses Interest In Latin America

The visit of Edward G. Miller, assistant secretary of state for inter-American affairs, to various Caribbean and South American centers is believed to be resulting in friendlier attitudes toward the U.S. on the part of several of the countries on his itinerary. Mr. Miller was born in Puerto Rico, and his ability to speak Spanish has been a distinct advantage to him in the post which he assumed last June. He said in an interview in Rio de Janeiro that he believes the "red menace" has diminished in Latin America and that a chief need of the area is for native and U.S. funds to develop more diversified production. It is apparent that in carrying out the intent of Pres. Truman's Point Four program the U.S. will expect other American governments to bear a fair share of responsibility. Interest in that program has been heightened in the Caribbean area by the recent visit of Warren Austin. His appearance fixed the attention of our Caribbean and South American neighbors on this island's human and economic problems. They are waiting to see what the U.S. government will do in its own territory.

Honor Juano Hernández, Star Of 'Intruder in the Dust'

The Puerto Rico legislature recently awarded to Juano Hernández an illuminated parchment in recognition of the honor he has brought to his homeland by his success on the New York stage and in Hollywood. The star of "Intruder in the Dust" was here on a visit in connection with the opening of that film. Islanders are eagerly awaiting the release here of "Stars in My Crown," a film about a Protestant minister, in which Hernández plays a featured role. The actor is an active Protestant layman, and during his visit to the island he spoke in several of the churches.

And So Forth

Heavy rains in December, January and February delayed the start of the annual sugar cane harvest. Thousands of men have been without their normal employment, and the island's income has been seriously affected. A bright spot in the economic picture, however, is the government's decision to permit the sale to Germany of several thousand tons of raw sugar now in Puerto Rico warehouses. Federal control limits the amount of sugar this island and Cuba may ship to the mainland, presumably to protect the beet sugar growers. The sugar in Puerto Rico's warehouses is that carried over from last year's crop.

Nonagricultural employment in Puerto Rico increased from 39 to 61 per cent of the total between 1910 and 1949.

Puerto Rico's athletes won the point contest in the Olympic games for the Caribbean area, held recently in Guatemala.

HUGH J. WILLIAMS.

Commend Detroit Ecumenical Plea

National Denominational Officers Thank Church Council for Protest on Confusion in Programs

DETROIT, March 29.—The Christian unity committee representing the 20 denominations in the Detroit council of churches has received many favorable responses to its charge that effective interdenominational cooperation on the local level is difficult because there is so little consultation among communions on the national level. The charge was made in a communication sent last year to top national executives of the 20 denominations in the council (see The Christian Century for April 13, 1949). It pointed out that each communion arbitrarily sets up its own program and channels it to local parishes without any attempt to ascertain what the other denominations are proposing for the same period of time. When these programs reach the local community, the result is utter confusion. For instance, while the Methodists are pushing missions, the Baptists are emphasizing stewardship, the Presbyterians religious education, and so on. The statement held that coordinated planning can be done if denominational officials consult each other before launching long-range programs. It praised national secretaries for their approval of ecumenicity, but pleaded with them to cease creating bottlenecks that prevent grass-roots ecumenical functioning of their churches.

Denominational Leaders Express Sympathy with Stand

In their replies to the committee, several national executives expressed the hope that the coming formation of the National Council of Churches will usher in a new day for Protestant program planning. All who answered congratulated Detroit for raising the issue and urged that the matter be pressed until actual results are obtained. I. George Nace, formerly general secretary of the Evangelical and Reformed Board of National Missions, now executive secretary of the Home Missions Council, wrote: "The present confusion simply does not make sense." G. Pitt Beers, executive of the American Baptist Home Missions Society, said: "I would be glad to work with others on the problem in any way that seems to be feasible." Gaines Cook, secretary of the Disciples of Christ executive committee, pledged his cooperation "in ways and means to relieve the bottleneck." George A. Wieland, director of the Protestant Episcopal National Council's home department, declared that it "sounds reasonable enough to ask the denominational boards to make their plans together" and promised to do what he could to help.

National Interchurch Groups Commend Appeal

Statements commending the Detroit appeal emerged from the Home Missions Congress which met in Columbus in January and from the Association of Council Secretaries which convened in the same city two weeks later. Earl F. Adams, ex-

ecutive secretary of the planning committee for the proposed National Council of Churches, has been giving the problem his consideration for some time. Several other councils of churches have taken action similar to Detroit's through their boards, which represent top local denominational leaders. The committee has also received communications approving its stand from national executives of the Evangelical United Brethren Church, the Congregational Christian Churches and the Church of the Brethren. Presbyterian, U.S.A., and Methodist leaders have expressed sympathy with the effort in personal conversations.

Sees Interracial Tension Rising in Detroit

In a recent statement, George Schermer, director of the mayor's interracial committee, charged that interracial tension is on the upswing in Detroit. He attributed the trend to mounting organized resistance from neighborhood property "improvement" associations to the spread of the Negro population to new areas, and to a "strong tendency in our city government to act in relationship to group pressure rather than in terms of certain basic principles of justice." Detroit's Negro population has doubled in the past decade to 300,000. Many of the newcomers are crowded into makeshift housing in existing Negro areas. Mr. Schermer's statement was precipitated by a stormy common council session in which a group of citizens living near a proposed housing project demanded that the area be rezoned for single dwellings, at the same time denying that their demand was based on racial considerations. Four of the 50 units of the new project are to be occupied by Negroes. Several church, labor and civic organizations, including the council of churches, presented a strong case for the project at the hearing, and the council by a 6-2 vote approved the measure authorizing it. There is a report, however, that the mayor will veto the measure.

And So Forth

Speakers at the 31st series of noonday Lenten services sponsored by the Detroit council of churches are Frederick K. Stamm, Roy L. Smith, Raymond I. Lindquist, Howard Thurman, Edwin T. Dahlberg, Bishop John S. Stamm and James Gordon Gilkey. Transcriptions of the daily services in Central Methodist Church are broadcast twice daily. One of the eight Good Friday theater services will be telecast and two broadcast.

Metropolitan Methodist Church here, of which Chester A. McPheeters is pastor, is now the second-largest in the denomination, with 6,800 members. It trails only First Church, Houston, Tex.

Because of widespread distribution here of John T. Flynn's attack upon the Federal Council of Churches and local statements supporting Mr. Flynn's case, community tensions were expected when the council sponsored its second National Study Conference on the Church and Economic Life. This was not the case. Leaders of management participated in the conference, and the overwhelming majority of them declared it to be helpful and constructive. Labor representatives hailed it as serving the interests of understanding and peace.

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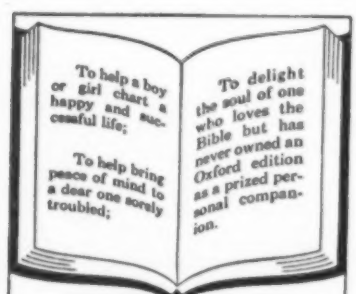
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Give Evangelism Stress in Japan

Plan New Emphasis for Next Decade—Lutherans Talk Cooperation—License Junior Colleges

TOKYO, March 23.—Christian groups in Japan are taking steps to meet the opportunity which they see existing today in this nation. Because it was felt that the United Church's evangelism department does not have a program constructive enough to meet that opportunity, and because missionaries had little voice in the department's plans, a Cooperative Evangelism Committee has been organized and is already taking action. At a National Christian Council retreat at Hakone, it was decided to make an effort to unite all Christian forces and work to secure a Christian membership of 1 million before 1960, the 100th anniversary of Protestant missions in Japan. A youth leaders' conference at the new Youth House at Itsukaichi near this city and the meeting here under Michi Kawai's leadership on the World Day of Prayer lined up the nation's Christian youth and women's groups with the forward movement. The National Christian Council's public relations board is planning to publish news sheets in both Japanese and English.

Lutheran Groups Plan Greater Cooperation

Several Lutheran groups, including the Missouri Synod, recently held a conference looking toward closer cooperation as well as to division of territory to prevent overlapping. The Evangelical Missions Association, composed of 16 missions, has affiliated with the National Association of Evangelicals to form a "common front for an unequivocal witness to the evangelical faith." The Mormons now have 50 missionaries in 12 cities. Christian statistics for 1949 show a total of 346,058, of whom 130,388 are Catholic, 201,321 Protestant and 14,349 Orthodox. The total is now probably around 370,000; some of the figures in the listing were assembled last summer.

Relations to Other Nations Promoted

Among the visitors to Japan this spring have been representatives of the International Missionary Council, various denominations and the Y.M.C.A. Two Moral Re-Armament representatives are giving several months to meetings among Diet members and leaders in industry and labor. The new Korean ambassador to Japan, Hugh Heung-wu Cynn, formerly a Y.M.C.A. secretary and mission school president in his country, has come to promote closer cooperation between the two nations. The most eminent Japanese Christian representative abroad at present is Toyohiko Kagawa, who sends back frequent inspiring messages about the progress of his evangelistic campaign in England. His time abroad has been extended so that he can also visit Sweden, Norway, Canada and the United States. Kyotaro Nakamura, 70-year-old blind director of the Tokyo Institute for the Blind, is attending the UNESCO conference in Paris on standardization of Braille. Incidentally, the Japanese version of the *Reader's Digest* is about to publish its first Braille edition.

Protestant Groups to Sponsor Junior Colleges

Of 36 Protestant schools that applied for recognition as junior colleges (institutions new to Japan), 34 received licenses, and the other 2 will have a second chance later this month. . . . Sophia University (Roman Catholic) has been authorized by Rome to offer the Ph.D. degree; it will thus be on a par with the Catholic universities in Rome, Paris and Washington. . . . On the new site of the Japan Theological Seminary, recently dedicated, building operations have been started. Instruction at the International Christian University will not begin until April 1952, by which time it is expected that the first set of buildings will be completed and the faculty organized. Reports brought back from the U. S. by Pres. Hachiro Yuasa of the impending financial drive there are highly optimistic. . . . The Council of Cooperation has selected for study in the U. S. this year 15 educationalists, 6 evangelists and 3 social workers.

Bible Society Distributes 1.7 Million Scriptures

The Japan Bible Society reports that 1.7 million copies of the Scriptures have been distributed in the first year of its three-year plan. In 1950 it expects to print 3.5 million copies to be distributed by 100 colporteurs. A total of $965,000 has been expended by the American Bible Society for Japan since the war. . . . During the first three months of this year 93 farmers' gospel schools were conducted. . . . The Kinugasa hospital operated at Yokosuka by the Japan Medical Evangelistic Society is raising funds to erect a building in which ministers can be given special medical care. A meeting of 57 Christian doctors last November organized an association to discuss the proper attitudes and activities of the profession and the need for a larger number of Christian hospitals. Not to be outdone, perhaps, some 60 Christian contractors also have formed an association.

Seek to Bring About a Buddhist Revival

Buddhist leaders are now claiming that Buddhism originally taught democracy, and that present-day reform movements simply point back to the teaching of Gautama himself. They are protesting against the occasional satire and ridicule of Buddhism in the press and on the radio. On Dec. 3, the day of the Buddha's enlightenment, a contest in the singing of Buddhist hymns was held in Tokyo among students of eight upper secondary girls' schools. Sunday services are now being held in English at the Tsukiji Hongwan temple in Tokyo by the International Buddhist Association, formed largely of Americans of Japanese ancestry who are members of Buddhist churches in the U. S. Chief Abbot Kocho Otani, who recently visited the States, is planning to send his son there for study.

Plan Reconstruction of Ise Shrines

Reconstruction of the grand shrines at Ise is usually undertaken every 20 years.

The last reconstruction, the 58th, was made in 1929. Though another was due again last year, lack of funds caused the project to be postponed. An additional reason for undertaking the work this year is that it coincides with the Thanksgiving Pilgrimage, which takes place every 60 years. Some people advocate making Emperor Hirohito chief priest of the Ise shrines. His second daughter has been betrothed to the son of the president of the Shrine Association. It is reported that attendance at many of the shrines on festival days is increasing again after the slump following the surrender.

And So Forth

Five so-called religious sects have been ordered dissolved because of ultranationalistic activities. One of them taught that all the world should come under the rule of the Japanese emperor.

CARE food packages may now be sent to the Ryukyu islands, the first type to be 25 pounds of food based on the Japanese diet.

March commemorates the 10th anniversary of the death of Gumpei Yamamuro of the Salvation Army and the 20th of the death of Kanzo Uchimura, founder of the nonchurch Christian movement. Both still speak to the world through their writings and their disciples. It seems that they are rising above the limits of the movements they started and making secure their places as great Protestant leaders. The nonchurch movement, scornful of organization and until now satisfied with its basic program of Bible teaching, has reached the point where it feels that it needs a theological footing. Some observers point out that this is perhaps one more step toward becoming the sort of ecclesiastical body that it has felt itself called on to criticize.

Because of the great success registered by the international work camp program here last summer, similar camps are being planned this year for Korea, Okinawa and the Philippines in addition to Japan. It is hoped that Japanese can be sent to the camps in these other countries.

The Religious Corporations law will not be ready to present to the Diet until the next session.

A recent newspaper poll named as the three most popular figures of 1949 Hideki Yukawa, Japan's first Nobel prize winner, Furuhashi, the swimming champion, and Emperor Hirohito.

GRACE K. KERR.

Balts Have Church in Exile

Sweden Aids Congregations Formed by Refugees Within Her Borders

ROSKILDE, DENMARK, March 21.—Thanks to Swedish hospitality, around 24,000 Estonian and 5,000 Latvian refugees have in the past six years found temporary homes and work in Sweden. Although their material needs have thus been cared for, their homesickness and spiritual needs have continued heavy. To alleviate this problem, the Church of Sweden has been supporting

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Baltic pastors and congregations. These have proved not only spiritual but national centers for the fugitives. The congregations use Swedish church buildings for worship services in their own languages. Swedish Church Aid has contributed considerable amounts to the congregations' support, and help has come also from the Lutheran World Federation. Most of the Baltic pastors in exile who serve the congregations must work during the week in factories or in restaurants. Seven Estonian ministers have been installed as pastors of the Church of Sweden.

'Church Boats' Bring Revival to Finmark

Reports from Norway say that there are signs of a religious revival in Finmark, in the far north. This sparsely populated area, larger than Denmark, has few transportation facilities. To reach the little towns, which are set at long distances from each other, one must go from fjord to fjord by boat. A "church boat" has been equipped with a meeting hall and a loudspeaker so that services may be held when it docks at a town. In some of the small towns of Finmark no devotional service had been held for years before the church boat arrived; one town had had no religious service of any kind for 18 years.

'Sigtuna' Key Name in Sweden's Spiritual Life

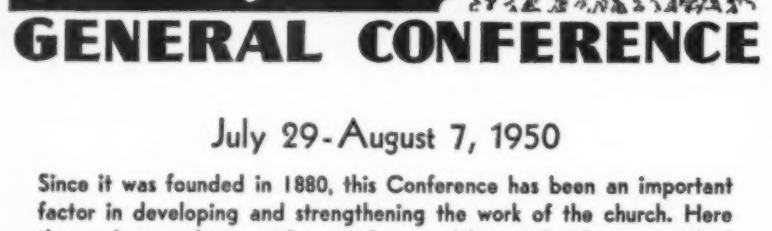
"Sigtuna" has become a significant word in the religious life of Sweden. Just beyond the narrow streets of this oldest town of Sweden, the nation's original capital, stand the buildings of the school established to further the movement started some years ago among the students of the University of Uppsala under the slogan, "The people of Sweden a Christian people." At the time the movement began, rationalism and atheism were strong in the nation. The man responsible for founding Sigtuna on its hill among the dark pines was Manfred Björkquist, present bishop of Stockholm. Aim of the school, in addition to furthering the students' movement, is to provide a forum for discussion of cultural problems on a Christian basis. The visitors' home connected with the school is open to all—writers, scholars, anyone who seeks a retreat in Christian surroundings.

And So Forth

The secretary of the Norwegian (Lutheran) Y.M.C.A. camp which had as its guests last summer 30 German boys recently visited those boys in their homes to see if their stay in Norway had been helpful to them. He found that, apart from gaining from 2 to 12 pounds each, the boys—many of them orphans—had for the first time learned to know what God's love and human friendship mean. Next summer 60 boys and 30 girls from Germany will be invited to the camp.

For the first time, a motion picture portraying a part of the life of the Church of Denmark is to be shown in the nation's theaters. It deals with the work of the deaconesses.

When Hartvig Frisch, Danish minister of education and an avowed atheist, died recently, he was not buried from a church. Prime Minister Hedtoft gave the funeral address. K. E. Jordt Jörgensen.



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Pittsburgh Decision May Affect Other Eleemosynary Institutions—Red Scare Mounting

Pittsburgh, March 28.—In a decision which may hold significance for other eleemosynary institutions and agencies, Common Pleas Judge Sara M. Soffel ruled here last week that the Salvation Army's Evangeline residence is used for benevolent and charitable purposes and is therefore exempt from city, school and county taxes. Since 1942, real estate taxes have been levied on the nine-story building for half its $900,000 valuation. The army paid none of these taxes, and went to court asking for full exemption. Residence facilities of the Y.M.C.A. and the Y.W.C.A. in Pennsylvania have also been under the threat of taxation. Solicitors of the taxing bodies have indicated their intention to file exceptions.

Red Hysteria Grips Pittsburgh

A wave of anti-Communist sentiment has brought this community to an unusual emotional pitch following revelations that two FBI undercover men have been working behind the scenes in leftist organizations for several years. Long lists of alleged Communists and "fellow travelers" have been made public. The board of public education has closed the doors of its buildings to Communist meetings. In other incidents a grand juror was dismissed, a symphony violinist has lost his job, and a high school teacher has been warned to quit or be fired. A Protestant minister in Homewood, who had accepted election as an officer in the Civil Rights Congress, found it necessary to issue a statement of denial of party membership.

Mayor Promises Police Reforms

Under pressure of a recent series of articles in the *Post-Gazette*, of demands by the local league of women voters and of a campaign begun by the newly organized Citizens' Crime Committee, Mayor David L. Lawrence has promised some much needed reforms in Pittsburgh's politics-ridden police department. The new committee is headed by N. R. High Moor, dean of Trinity Episcopal Cathedral. The newspaper stories revealed that many police officers are involved in ward politics, some have additional jobs, new men are picked by ward leaders and efficient training is neglected. Unfavorable comparisons were drawn with police department administration in St. Louis, Milwaukee and Columbus. The mayor has ordered the men to drop their jobs as ward chairmen. Dr. Moor's committee has announced its intention to follow through vigorously until further reforms are effected.

Lenten Crowds Hear Stanley Jones

With support from the department of evangelism of the Allegheny county council of churches, downtown noonday Lenten

services in Trinity Cathedral have been drawing large attendances. During the week of March 6, E. Stanley Jones preached to capacity congregations each noon at the cathedral and each evening in Emory Methodist Church, East Liberty. Dr. Jones also addressed a large meeting of the Protestant ministerial union and a special group of adherents to his plan of "Federal Union." Other visiting preachers at the cathedral are Alfred W. Price, Philadelphia; L. M. Charles-Edwards of London, England; Frederick E. Reinartz, New York; Louis M. Hirshson, Hartford; and Episcopal Bishops Wallace E. Conkling of Chicago and Lauriston L. Scaife of Buffalo. Local clergy completing the roster are Howard C. Scharfe, Stuart N. Hutchison, Bishop Austin Pardue and Dean N. R. High Moor.

Chest, Welfare Federation Settle Differences

A truce in differences over administration of social welfare between the boards of the community chest and the Health and Welfare Federation was reached today after months of unfortunate bickerings and negotiations. Each board was supported by a report prepared by a specialist, one advocating merger into a single organization as desired by the chest and the other urging separate agencies for money-raising and administrative functions. In essence the dispute arose over a demand by influential industrial interests that costs be reduced and certain agencies curtailed, and the contention of agency staff and board members that constructive welfare activities must be maintained along with those for humanitarian relief. Both reports have been filed for a year with agreement that chest and federation boards and staffs will meet as occasion requires and all forces will get unitedly behind the community campaign next fall.

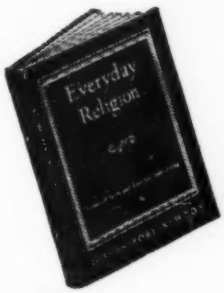
Pallbearers' Unionization Efforts Fail

Efforts of professional pallbearers here during the past six weeks to form a union proved abortive in the face of public opposition, refusal of the A. F. of L. to grant affiliation and resistance by the funeral directors' association. Consummation of the plan would have required funeral directors to hire union pallbearers at all funerals and would have permitted relatives and friends of the deceased to serve only as honorary pallbearers. It would have added materially to the already high cost of rites for the dead. Resolutions in opposition to the idea came from veterans' groups, fraternal organizations and numerous clubs. The newspapers and the better business bureau also opposed it.

And So Forth

Central Christian Church in Oakland, near the University of Pittsburgh, was almost wholly destroyed by fire two weeks ago. Plans have been made to restore the Sunday school annex and to build a new sanctuary. The congregation has found temporary facilities for worship in Grace Evangelical and Reformed Church and in the near-by Masonic temple. James G. Van Buren is pastor.

For the 56th time in as many years followers of the "prayin' Pittsburghers" gathered last week for eight days of prayer in Carnegie hall, North Side, site of the



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founding of the Christian and Missionary Alliance by E. D. Whiteside. The gathering was characterized by much "old-time" preaching by Bob Jones, Peter W. Philpott (84-year-old Canadian) and missionaries who reported from Ecuador, the Congo, India and French West Africa.

O. M. WALTON.

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Urge Alternative To Atomic Chaos

In First Statement on Hydrogen Bomb, Federal Council Committee Asks Stress on Faith, Not Fear

NEW YORK, March 28.—At its bimonthly meeting here this week, the Federal Council's executive committee for the first time examined the moral implications of the hydrogen bomb. In a statement on "The Churches and the Hydrogen Bomb," the committee urged a strategy based on faith, not on fear. It declared that the best hope of a just and durable peace in this atomic age lies in mustering the world's latent resources—spiritual, moral and material—and directing them toward positve goals of human welfare. It supported the appeal to the nations by the World Council of Churches for a gigantic new effort to end the present tragic deadlock, preferably through the United Nations. The committee joined in a prayer that the hydrogen bomb may never be used, but did not achieve unanimity on the question whether the weapon of mass destruction should be constructed.

To Register Official Protest On Envoy to Vatican

The 75 members of the committee at the meeting had before them a lengthy agendum. They adopted a resolution expressing "unalterable oposition" to American representation at the Vatican as violating the historic principle of separation of church and state, and voted to present to Secretary Acheson and to all members of the Senate a protest against appointment of a representative. They took this action after hearing that Pres. Truman has referred the question to the state department for study. Jesse M. Bader, executive secretary of the council's department of evangelism, summarized the results of the first six months of the 15-month United Evangelistic Advance. "We believe the remaining months will be the best in evangelism," he said. Robert Mackie, associate general secretary of the World Council of Churches, told of the work being carried on in reconstruction and interchurch aid; F. Ernest Johnson gave the committee an insight into the work of UNESCO; and Roswell P. Barnes reported on the plans of the government, with the cooperation of various religious bodies, to bring German churchmen to the U.S. under an exchange program. The committee approved the message to the churches issued by the National Study Conference on the Church and Economic Life in Detroit.

Draft Statement on Joint Resistance to Communism

A statement on the protection of American institutions against Communist infiltration was drafted in reply to a request from the American Legion. The request had come to the four Federal Council delegates who, together with representatives of other organizations, attended the "All American Conference" sponsored by the legion here in January. They were asked to comment on the objectives and character of a proposed clearinghouse of information for opposition to communism. The statement adopted by the committee said in part: "We believe that the objectives should include not only the protection of American institutions against Communist infiltration but also such positive aims as defending the basic civil liberties assured by the Constitution—freedom of speech, press, assembly and religion; striving for equal rights, opportunities and justice for all citizens without regard to race, national origin or creed; strengthening American democracy by bringing its practices into increasing conformity with its historic ideals and thereby demonstrating its moral and spiritual superiority over any totalitarian regime. . . . It is our understanding that [the proposed clearinghouse] would not have authority to speak for any of the cooperating organizations unless they should authorize it to do so in specific cases."

Urge Churches to Fight Anti-Semitism

In an appeal issued Friday by the newly formed American Committee on the Christian Approach to the Jews, which represents more than 50 denominations, the Christian church was called upon to wage an "all-out battle" against anti-Semitism as an effective means of insuring its own survival. The appeal, described as a "Declaration of Principles," warns that anti-Semitism, "no matter what its origin," constitutes a "threat and menace" to the existence of Christianity. Anti-Semitism, it declares, is "absolutely irreconcilable" with Christianity. The statement's recommendations boil down to the two words "tolerance" and "conversion." It rejects the view that Jews should be omitted from evangelistic efforts because they worship the same God as Christians. If we accept this view, it declares, then we are saying that no people "necessarily need Christ." The proper way for the Christian church to convert Jews, the statement adds. is to include them in the normal service and ministry of the local parish.

New A.F.S.C. Secretary Makes First Report

Lewis M. Hoskins, new secretary of the American Friends Service Committee, made his first report here this week to the 255th session of the New York yearly meeting of Friends. He declared that people all over the world look to the committee as a source of material and spiritual help, administered impartially. He revealed that the Friends can no longer work freely in the iron curtain countries, and that in China restrictions have been applied to them "pending recognition of the new government by the United States."

And So Forth

On Sunday afternoon the East Harlem association of churches and pastors sponsored an interracial community Lenten communion service in which members of 18 participating churches joined.

At its 18th annual meeting here last week the Lutheran welfare council heard reports on present Lutheran service for Negroes in four Harlem and Bronx churches, with recent extensions into Jamaica and Queens. Plans are under way for extending the service to Brooklyn. The

council is the coordinating and planning agency for 30 agencies, 5 Lutheran bodies and 276 congregations in the metropolitan area. J. HENRY CARPENTER.

Member Churches Hear Interest In World Council Is Growing

The second annual meeting of the Conference of U.S.A. Member Churches of the World Council of Churches, held at Buck Hill Falls, Pa., March 22-23, was attended by 80 representatives of 21 of the 29 U.S. denominations affiliated with the council. Henry Smith Leiper, associate general secretary of the council, told the delegates that despite attacks by "misinformed economic conservatives" on the one hand and "Communist sympathizers" on the other, the World Council has inspired a growing interest among American churchmen and the general public. The conference requested the council's Central Committee to approve a positive statement on the worldwide body's position on social and religious issues and to insure the widest possible hearing for the document. It urged that a "more popular study and discussion program" on themes selected by World Council member churches be developed among local church groups. The conference called for an emergency appropriation of $591,000 to forestall possible collapse of cooperative aid to churches in Europe and Asia and considered a document prepared by the U.S. office of the council bearing on the mission of Myron Taylor at the Vatican (see the April 5 Christian Century, pp. 419, 420). In his keynote address, Protestant Episcopal Bishop Angus Dun of Washington, D. C., sounded the need to take the World Council into the "main channels of church life."

Zondervan Conducts Textbook, Fiction Contests

The Zondervan Publishing House, Grand Rapids, Mich., is conducting two literary contests this year. One, for manuscripts which may be used as textbooks in colleges and Bible schools, ends Sept. 30, 1950, and offers five prizes totaling $2,000. The other, the firm's second international Christian fiction contest, which offers three prizes totaling $5,000, ends Dec. 31.

The Church Roll

H. M. Arrowsmith, recently appointed general secretary of the commonwealth council of the British and Foreign Bible Society in Australia, has been in the U.S. and Canada conferring on production problems with the American and Canadian Bible societies. He will also visit offices of the British and Foreign Bible Society in London before he returns to Australia.

Robert L. Steiner, Jr., secretary of the New York office of the Commission of the Churches on International Affairs, has resigned to return to Iran, where he spent his boyhood, as assistant cultural attaché in the U. S. embassy in Teheran.

Two professors in American theological seminaries, both former missionaries in Japan, are leaving their posts this summer to return to Japan under the Methodist Board of Missions and Church Extension. Charles W. Iglehart, now at Union Theological Seminary, New York city, will work with the evangelistic and educational campaigns of the Church of Christ in Japan and the National Christian Council of Japan, on whose staff he was secretary for education 1934-41. Prof. Floyd Shacklock, who served in Japan 1920-40, will take a leave of absence from Drew Theological Seminary, Madison, N. J., to head a National Christian Council group which will prepare and distribute basic Christian literature. Both men visited Japan after the war as educational advisers to the American occupation forces.

Canon George Wallace Briggs of Worcester, England, noted British hymnwriter and author, arrived March 22 for a visit in the U.S. He will preach at the Berkeley Divinity School, Cambridge, Mass., and at the General Theological Seminary, New York. The Hymn Society of America gave a dinner in his honor at Union Theological Seminary.

Aleksandrs E. Liepa, formerly a prominent Latvian journalist, who came to the U.S. last December as a D.P., has been appointed a staff writer in the National Lutheran Council's news bureau, with special responsibility for publicizing the program of the Lutheran Resettlement Service.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Buccaneer's Girl (Univ.) Yvonne DeCarlo, Philip Friend, Elsa Lanchester. *Melodrama* set in early New Orleans, where supposedly sedate citizen engages in secret piracy to get revenge on shipowner who ruined his father. Also involved is a beautiful itinerant entertainer. Technicolored, *swashbuckling*, replete with fancy costumes and deeds of daring, this may prove entertaining if you don't look too hard for logical motivation in plot and character. M,Y

The Golden Gloves Story (Eagle Lion) *Drama.* Rivalry between plodding youth and his old schoolmate, irritating opportunist, enlivens bouts of newspaper-sponsored boxing tournament in which they are entered. Fact that both are in love with daughter of public-spirited tournament referee doesn't help much. Naive story and characterizations in film whose *chief claim to interest is its documentation* of the *Chicago Tribune's* annual amateur boxing series; it was photographed in that city. M,Y,C

Paid in Full (Par.) Robert Cummings, Diana Lynn, Lizbeth Scott. *Drama* about girl who sacrifices life to supply baby to take the place of sister's child whom she accidentally killed, save tottering marriage of frivolous sister to worthy brother-in-law whom she herself loves. Based on incident related as true story in *Reader's Digest*, but handled so as to seem as incredible as most daytime radio serials, which it resembles. *Confused situations played for pathos.* M

Unmasked (Rep.) *Melodrama.* Murder, jewel theft and suicide complicate plot finally cleared up by revelation of relation of unscrupulous newspaper columnist to crime ring. Sordid atmosphere, unsavory people in a *slipshod* effort. M

BEST CURRENT FILMS

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For Mature Audience: The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Fallen Idol, Fame is the Spur, Hamlet, The Hasty Heart, The Heiress, Home of the Brave, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, Pinky, The Quiet One, The Red Shoes, The Rugged O'Riordans, Samson and Delilah, Sands of Iwo Jima, She Wore a Yellow Ribbon, Task Force, The Third Man, Twelve O'Clock High. 4-12-50

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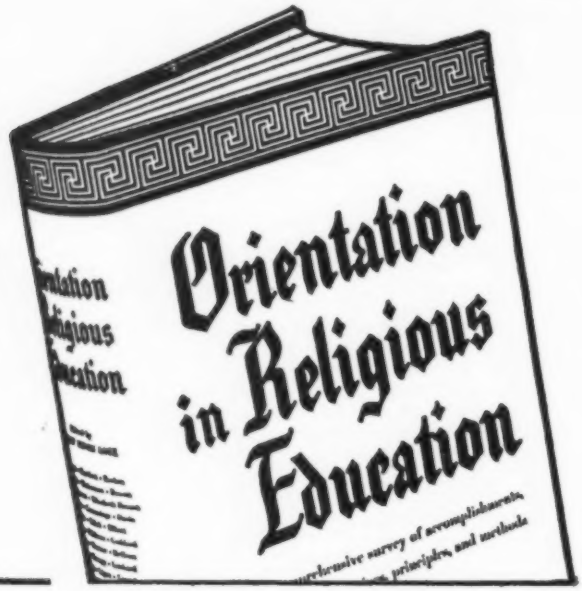

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